

REFORMED CHURCH MESSENGER



Be Still and Know

'Tis hard to hear the Spirit's voice
While life goes rushing by;
Its noisy toil drowns beauty's voice,
Clouds hide the shining sky.

Within the heart there is a place
All quiet and serene,
Where we can go and live at peace,
In fair and wondrous dream.

Hope ever guards that inner shrine;
Love fills it all with light;
Faith sends God's singing angels
there
To help us live aright.

And God Himself speaks softly
there—

Oh heart, be glad, rejoice!
When He upholds, no grief can
harm;

'Tis stilled by His dear voice.

—M. D. T.

Above:

The Artistic Interior of
THE FIRST CHURCH
Hamburg, Pa.
The Rev. Dallas R. Krebs
Pastor
(See article in this issue)

At the right:

JUNIOR CHOIR OF
EMANUEL CHURCH
Rochester, N. Y.
The Rev. Fredk. H. Diehm
Pastor

Left to right—seated:

Marjorie Heiderich, Marion
Reeg, Irene Bailey, Mr. Bower-
man, Esther Meyer, Helen Rae,
Margaret Seager.

Second row:

Bernice Brizee, Wilma Krueck,
Elizabeth Hollis, Russell Fringer,
Albert Miller, Albert Henz, Wal-
ter Schroeder, Irene Henz, Val-
entia Schwartz.

Third row:

Elbert Outermans, Arlene Mil-
ler, Ruth Matthies, Simon Koch,
Louise Dorau, Marion Frank,
William Heiderich.



PHILADELPHIA, MARCH 20, 1930

ONE BOOK A WEEK

A STUDY IN PENTECOST

Thousands of readers eagerly await any book from the pen of E. Stanley Jones. "The Christ of the Indian Road" equalled the most popular novels as a "best seller" and "Christ at the Round Table" was very widely read. They both amounted to a unique and original method of presenting Christ to the eastern mind; but they were equally suggestive and stimulating to Christians. In "The Christ of Every Road" (The Abingdon Press), Dr. Jones has written for Christians, but there is the same originality and uniqueness of approach to Christianity, and there is the same startling quality in the style. Old truths are made new.

The book, the author tells us, grew out of his recent evangelistic tour of South America. He had previously made a preaching tour of the United States. Out of these experiences came the vision of the universal Christ which is presented here. While Protestants in every land, and the Pope at Rome, are decrying the banishment of the spiritual by the material and bemoaning the decline of religion before the onslaught of powerful secular forces, Mr. Jones believes that the world-ground is being prepared for a spiritual awakening on a very extensive scale. The ground for this belief is the wide acceptance of the scientific attitude with its demand for fact. "This is a soil upon which the gospel can come to its own, for it is founded upon fact and appeals to and produces fact." In the second place there is a universal trend toward basing all conclusions upon experience, but the genesis and genius

of the gospel is experience. In the third place there is beneath the agnosticism and materialism of our time a real craving for spiritual reality, a "note of wistfulness that will burst into a seeking for God if we can bring to it a gospel that is adequate." In the fourth place: "Every other way of life is breaking down except Christ's way." This is seen everywhere, but especially in the East, where the entire foundations of life are being swept away under modern pressure.

I will come to the table of contents in a minute but I want first to record the conclusions Dr. Jones came to after his tour of the American Churches. They are given in the chapter entitled "The Church Behind Closed Doors"—one of the most arresting chapters in the book. He found the Church in America too hesitant. It was afraid of big ventures. It is tangled up in machinery and its own ponderous machinery prevents its running swiftly to the Lord's tasks. It seems more concerned in keeping the machinery going than in saving men. It is afraid of its own gospel and is restrained by fear of consequences should it preach it. It is afraid of the scientific method of free search for truth—afraid sometimes of truth. It is anchored too fast to economic systems and afraid of offending wealthy contributors. It is still paralyzed by race exclusiveness, afraid of losing "white prestige." "A new kind of religion has been evolved: the religion of being white." Suppose some day we should discover that Jesus was not white, but dark, as were many besides the Arabs of His day? What would happen to the Church? "The Church has not fearlessly and uncompromisingly taken its stand against race snobbery. Unless it does it cannot lead in a world where the superstition of blood will surely fade and the fact

of character take its place. For the most part we are behind closed doors for fear of losing white prestige and supremacy." Again, the Church is too much entrenched in a narrow nationalism for fear of being called unpatriotic. But what has a universal Church got to do with nationalism? "We have the feeling 'that above all nations is humanity,' that narrow patriotism is behind international uneasiness, that it is this spirit that blocks disarmament, that fans trivial sparks into national flames and into international conflagrations. We know that this is the thing that is bedeviling the world situation today—we know this and we haven't the moral courage to speak out against it lest we be accused of committing the modern unpardonable sin—being unpatriotic." "Nothing will be more tragic to the Church and to the world than for the Church to close itself up, encase itself in its own inner activities, while the great stream of the world's life flows past it and the Church is not at its center. Our one problem is to loose our gospel upon the world." It is a great chapter and I wish it could be read by every Christian.

The book bears the sub-title: "A Study in Pentecost," but it is really a study of Christ and what He may mean to all the problems and situations of life—both individual and social. The chapters deal in most direct and fearless way with such subjects as personality, sex, inspiration, ritualism, national possessions, the natural order, modern cults, environment, unity, and spiritual culture. In the light of Pentecost, better still in the light of Christ, how are we to approach these problems? What should be the attitude of a Christian toward them? They are very searching chapters.

—Frederick Lynch.

The Reformed Church in Lancaster County During the Eighteenth Century

By DR. WILLIAM J. HINKE, *Auburn Theological Seminary*

(Continued from last week)

Meanwhile a new Reformed minister had come to the Cocalico region, the Rev. **John Peter Miller**. He was a decided contrast to Tempelman. He was not only descended from a ministerial family, his father, John Mueller (to give him the proper German form) being a prominent minister in the Palatinate. But he himself had received a thorough university training, so that he could speak and write Latin as fluently as his native tongue. Why he left home we do not know, but one of his friends wrote later that he left his father with thirty guilders in his pocket.⁸ He arrived at Philadelphia on August 29, 1730, as a candidate of theology, who at his request, and after having sustained a very creditable examination, was ordained by three eminent Presbyterian ministers at Philadelphia at the end of the year 1730. He preached at first at Philadelphia, Germantown and Skippack, till the fall of 1731. Then he moved to the Goshenhoppen region, where he opened the oldest Reformed Church record still in existence in June, 1731. Shortly afterwards he began preaching in Lancaster County. The letter of Tempelman of February 13, 1733, shows that he was preaching at three places. We are left to guess where these places were. But from some evidence available we may infer, with some degree of probability, that they were Muddy Creek, Reyer's near Brickerville and Seltenreich. That Miller

was at Muddy Creek is certain from the Lutheran Muddy Creek Church record, which shows that between January, 1731, and February, 1734, Miller baptized a number of children at Muddy Creek. Miller made his headquarters at Tulpehocken, where he attracted the attention of Conrad Beissel, the leader of the Seventh-Day Dunkers at Ephrata. Beissel visited him repeatedly and exerted such a remarkable influence over him, that he won him over to his views. In the fall of 1734, Miller retired to private life and in May, 1735, he allowed himself to be baptized by Beissel in a river, by trine immersion, joining thereby the Ephrata community. To make his exit from the Reformed Church as dramatic as possible, Miller gathered all the Reformed and Lutheran books of himself and his followers (said to have been 36 in all) and burned them at Tulpehocken, in the house of one of his friends, Gottfried Fidler.⁹

This conversion of Miller caused great consternation among the Reformed congregations of Lancaster County. Those who remained faithful turned at once to their old friend, John Philip Boehm, and asked him to help them. He responded and on May 11, 1735, he held a communion service at Heller's Church, at which 92 members communed. At the same time a communion service was held at Cocalico, when 60 communed there. This is the first communion service at Cocalico, of which we have any record, although the congregation had been in existence for some time. Boehm states distinctly, that it

had been gathered "at a previous occasion."¹⁰ That is, most likely in the year 1730. The second ministry of Boehm in Lancaster County, seems to have extended from 1735 to 1738. During this time he administered the communion twice a year, while Tempelman preached on the intervening Sundays.

It was during this period that we can trace Michael Amweg for the first time in this region. On February 5, 1736, Sophia Louisa, daughter of Michael Amweg, was baptized at Muddy Creek, by the Lutheran pastor, the Rev. John Caspar Stoeber, as he himself recorded in the Lutheran record. This baptism of a Reformed child by a Lutheran minister was, of course, due to the absence of a Reformed minister at Muddy Creek at that time.

In the year 1739, another important leader of the Reformed Church appeared in Lancaster County, the Rev. **John Bartholomew Rieger**. Like Miller, he had been born in the Palatinate and had studied at the University of Heidelberg. He arrived at Philadelphia on September 21, 1731, at the head of a colony of Palatines. From 1731 to 1734, he was pastor at Philadelphia, Germantown and Skippack. Then he ministered to several German congregations in New Jersey, being the first resident Reformed minister in that State. In 1739, he received and accepted a call from the Lancaster congregation. However, he ministered not only to that congregation, but also

(Continued on page 21)

⁸ For a fully documented sketch of Miller's activity as a Reformed minister in Pennsylvania, see the writer's *History of the Goshenhoppen Reformed Charge*, pp. 71-95.

⁹ See *Life of Boehm*, p. 354.

¹⁰ *Life of Boehm*, p. 275.

VOL. CIII, No. 16

PHILADELPHIA, PA., MARCH 20, 1930

While Number 5161

Published every Thursday at
The Schaff Building, Fif-
teenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

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SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

FRAGRANCE IN THE DESERT

(Dictated Ash Wednesday by a patient in a Philadelphia Hospital)

It was three o'clock in the morning and we were out "in the blue." Two hundred miles to the rear of us lay the lazy Euphrates, languid in her bed of golden sand. No one had spoken for an hour or more. This is not the time to talk in the desert. It is the hour when one is awed by the majesty and mystery of the desert. It is then that one realizes why the Mohammedan calls the desert "The Garden of God," because, as he says, "there is no one in the desert but you and God."

It is at this hour that the heavens take on a richness of blue that is indescribable and when the stars shine with a blue-white brilliancy not to be seen at any other time or any other place. As we were riding quietly and thoughtfully along through the night, occasionally there came to us a little waft of modest, reticent fragrance. One wondered whether it was real or whether it was a part of the imaginative effect of the desert at this hour. It was as if some unseen hand had drawn across our pathway a bouquet of lilacs and lilies of the valley.

The silence was finally broken by my Scotch friend, the captain of the convoy, who said, "Do you smell that?"

"Yes," I said. "I have been noticing it for some time. What a delicate, fragrant little scent it is! What is it?"

"It is a little desert flower," he replied, "which blooms only at this hour of the night in the spring time. When the sun comes up, bringing with it the scorching heat of the day, it withers up and dies; but it begins to grow again, and if one watches for it, he can detect its fragrance at this hour. I think it is the most delicate perfume in the world."

So with Lent. We leave our modern Babylon with its artificiality of hanging gardens, and Baghdad where cross the highways of the marts of men, and head into the wilderness. We follow the solitary paths of the silent desert. We travel in the darkness of the night. And, lo, there comes to the spiritual keeper of a spiritual Lent an overwhelming sense of the mystical presence and the majestic power of God. The heavens are blue with a richer and rarer blueness, the stars shine with a clearer, brighter light, and in the depth of the night there is provided for this

keeper of Lent this exquisite fragrance of the little Syrian desert flower.
—A. V. C.

* * *

CHURCH MONEY

The offering of an individual Christian or a Church fellowship is considered an act of worship, and as such is sacredly dedicated to the extension of the Kingdom somewhere. If it is given in response to a stipulated budget or a specific challenge, has any person or temporary depository the right or authority to divert its use? In some few instances where the response is greater than the need, this diversion of funds may be ethical; but, in those instances where the response is less than the need, have we a right to supplement the need by use of funds given for other purposes? A disinterested answer would properly reply, "No," but where expediency lifts its challenge, the answer is often the opposite. In a field other than the ecclesiastical field, such diversion of funds would be subject to criminal prosecution, and punishment visited upon the offender if found guilty.

Often such situations develop because of a poor system employed in handling the money received. In that case, a more businesslike system should correct the habit.

One of the best methods of handling congregational funds is to set up the office of financial secretary, not necessarily a member of the consistory, who shall be responsible for all receipts. He shall take the monies off the altar in the presence of at least one deacon, record what the deacon (or deacons) declare is found on the plates and check his figures against the money held by the deacon. Attest of this tally of money, divided into the purposes for which it is given, should be made upon a duplicate book and show the signatures of the tellers. At each regular meeting of the Consistory a written statement from the financial secretary, showing how and to whom the money was disbursed, should be submitted. Whether or no it is a good policy to have funds handled by one or more individuals is largely a matter of the bookkeeping method employed and the nature of report made to the Consistory. If capable persons are available, it would be the better psychology to distribute the labor. The Consistory would then more likely think of the funds as separate agencies. A temptation to disburse

from the sum total of money would not occur so readily when separate individuals report to the Consistory the state of their respective treasuries.

The value of the above system, employing a financial secretary and a deacon, who will properly vouch for every step taken in figures and in remittance to congregational treasuries, is that it gives the auditors an acceptable basis from which to begin their examination. From the duplicate book, properly attesting every receipt and distribution, they can move through every subsequent account and vouch for its disbursements and certified balances in depositories of the treasurers.

Whatever the method of guarding and disbursing the offerings on the altar, the all important question is their distribution. *Do they reach the cause for which they were given and dedicated? If not, who will stand before the same altar and tell the donors why and on what authority the monies were diverted?* It is the business of the auditors to attest to the correctness of the bookkeeping of funds received and disbursed. Is it their business also to call attention to diversion of funds? Think it over. —K.

* * *

THAT "DIGEST" POLL

It is usually unfortunate when the doctors disagree, and we are sorry to note considerable disagreement with regard to the so-called "wet and dry" poll now being conducted by the *Literary Digest*, which is submitting ballots to 20 million persons, at an estimated cost of three-quarters of a million dollars. Dr. E. H. Cherrington, head of the Educational Department of the Anti-Saloon League of America, has issued a striking article in which he tells why "this straw vote will not be a fair representation of the sentiment of the country in regard to Prohibition," and he *advises that all friends of the 18th Amendment should refuse to take any part in the poll.* He questions the disinterested character of the enterprise and regards it as a "trap" into which the friends of Prohibition should not fall. Speaking of the cost, he says: "Of course this money is being furnished by those who are particularly interested in the outcome, and it is not being furnished by those who, like Mr. Hoover, 'wish Prohibition to succeed.'" As the wets have nothing to lose and are all likely to vote, while many dries will feel that they have no incentive to use the ballots, he says it will not be a reliable index of public sentiment. "The enemies of Prohibition are seeking to do by a straw vote what they have failed to accomplish by direct, orderly, and legal process." A majority of voters are ignored in this poll, and no men or group of men ought to have the right to select the millions who are to be ignored on so important an issue. There is no way to check up on the ballots to find whether the person who really marks them is an alien, a citizen, a voter, a repeater, or a child under age. Moreover, Dr. Cherrington claims that the ballots are unfairly worded, the dice being loaded so that the majority will be recorded against Prohibition.

The *Northwestern Christian Advocate*, on the other hand, regards it as folly to tell the dries to ignore this poll. "It is a referendum which can't be ignored," says Dr. Brummitt, "and every dry who receives a card should fill it out and send it in." The polls of the *Literary Digest* have always been fair and some have given a remarkably accurate forecast of public sentiment." "Moreover," says the *Advocate*, "if the people who want liquor (and, of course, it is hard liquor they want, not the weak stuff they talk about) are in a considerable majority in this country, we may as well find it out. . . . Recently it has seemed that the offensive has passed to the wets, and the dries have had to stand on the defensive. This state of things doesn't fit well into the dry psychology. And to many of us even so slight an activity as taking part in a nation-wide straw vote is better than resting on our legislative laurels and saying to the wets: 'Well, we've got the law; what are you going to do about it?'"

As the MESSENGER has stated in a former issue, we agree that every dry who receives a ballot should use it. There is much to be said for Dr. Cherrington's protest, especially with regard to the unfortunate wording of the ballots; but

one-sided and inconclusive as the result may be, it is certainly the duty of those who have convictions in favor of the Prohibition laws to *stand up and be counted.* Our personal regret is that we seem to be among the millions who have not yet been given a chance to vote. One who is thus overlooked is tempted to wonder whether the members of that wealthy organization called the Association Against the 18th Amendment have also been ignored.

* * *

CORRECTING A FALSE REPORT

In our issue of March 6 we quoted from the *Philadelphia Record*, which was at one time one of our most reliable daily journals, certain utterances which the *Record* said were made by Mayor Mackey and our City Treasurer, Gen. George Kemp, which we felt incited disobedience to the law. We have since been informed by Mr. Kemp and a number of his friends, who were present when these remarks were said to have been made, that he did not make any statement of the kind attributed to him, and Mr. Kemp adds that the newspaper also misquoted the Mayor. We do not wonder that Mr. Kemp feels much aggrieved that he should be so misrepresented, especially since it appears that through his entire career he has been a friend of the temperance cause and has used his opportunities in his contacts with men, as a soldier and public official, to discourage the use of strong drink. We sincerely regret the injustice done to a man who is known to his friends as a splendid Christian gentleman, and we are glad to give as much prominence to his denial as we gave to the *Record's* report of his supposed utterance.

In expressing the chagrin and contrition of the MESSENGER in thus passing on a misrepresentation, because of a newspaper report, we want to add that we waited a week after the event for a denial of the truthfulness of the *Record's* account. It seems to us an outrage that a newspaper with an honorable history should publish such falsehoods which picture men in high office as recreant to their trust, publicly proclaiming their sympathy with violators of law. Has it come to such a pass in America that we can no longer believe anything we read in the papers? Verily we are, far more than any one of us realizes, the victims of misinformation. One dare no longer comment upon reports in the daily press, it seems, without running serious risk of doing a wrong to innocent persons who are being grossly misrepresented.

It may be asked why all who are so brazenly misquoted do not openly deny the falsehoods and demand retraction. We have found that some fail to do this because they "do not wish to dignify untrue and unworthy statements." Others say that to attempt a denial often makes matters worse instead of better. But if something is not done about it, many good people will continue to be deceived, and confidence in the rectitude of public men yet further destroyed. It seems apparent today, especially in the case of the "whiskey rebellion" now raging in our land, that some journals will print anything, no matter how untrue, which is likely to incite opposition to Prohibition. They hate the dry laws with a deadly hatred, and in their appeals to the prejudices of their readers, falsehood, innuendo and even slander seem to be convenient weapons. We had hoped that our papers in this city of brotherly love might be above such a practice; and even in the face of sad experiences, shall try to believe that such perversions are due to carelessness or mistake rather than to the deliberate purpose to deceive the people. Surely it is a most unwholesome condition in a Republic if we are compelled to give serious heed to the cynical observation: "If you see it in the papers, it isn't true."

* * *

"ALLELUIA! THE STRIFE IS O'ER"

It may seem strange to some that in the midst of the Lenten season we should think about our Memory Hymn for April, the Easter month, which is a song of triumph over death and the grave. But as we walk through the darkest shadows Christians need not sorrow as those who have no hope; even Gethsemane and Calvary are irradiated for us by the Easter light; the Cross on which the Prince

of Glory died is surmounted by the Victor's Crown. Recognizing, as no other religion does, the grim, stark reality of sin, suffering and death, it remains true that Christianity is not written in a minor key; in a profound sense, it is *the only religion on earth with joy-songs*. It is the living Christ, Who overcame the last great enemy and Who brought life and immortality to light, Who has inspired these paeans of triumph and gladness.

Our Memory Hymn is hoary with age. In 1862 it was translated from the Latin by Francis Pott, a clergyman of the Church of England, who wrote a number of original hymns (of which the best known is "Angel Voices Ever Singing") and who translated a number of hymns from the Latin and Syriac. We have in this hymn another evidence of how the early Church was given to song. The Apostle writes of the great Christian privilege of making melody with "psalms and hymns and spiritual songs." The great Church father, St. Augustine, advised his followers to memorize the Psalms, so that they "might, with godly melody, cheer up their very hearts," and in his *Confession*, he says: "I well call to mind the tears I shed at the hearing of the Church songs in the beginning of my recovered faith." We may well add that, before his time and since, many of the good and noble souls on earth have joined in attributing very much to the early influence of Christian hymns sung by pious mothers and godly fathers. As we turn to this chant of victory, "*Alleluia! The Strife Is O'er*," may we learn to sing it with our hearts, as well as our voices, and thus rise with our Saviour to newness of life.

* * *

HE SAID "NO"!

Occasionally, in the midst of criticisms and jibes, one still sees kindly and encouraging references to preachers in the daily papers. It has just been our privilege to read a very gracious reference to one of our old friends, Dr. Joseph R. Sizoo, which we find in "The Window Seat," a syndicated column by W. D. Jamieson, former Iowa Congressman. It will be recalled by some MESSENGER readers that Dr. Sizoo, who was born and reared in the Dutch Reformed Church, but who has for the past 6 or 7 years been pastor of the New York Avenue Presbyterian Church, Washington, D. C., was recently challenged to return to the Dutch Church and succeed Dr. Daniel A. Poling as pastor of the Marble Collegiate Reformed Church in New York City. Mr. Jamieson says that his salary in Washington is \$9,000 a year, but that the offer from New York was for just double that sum, together with a fine house, a car, provision for the education of his two sons, a trip abroad every year for himself and family, and \$18,000 a year to his wife in case of his death, or retirement for him at full pay in old age. "Just think of all those things," writes Mr. Jamieson, "and for a preacher! Was it a temptation, or an opportunity? The doctor said 'No.' He felt he was needed in Washington, where he fills his Church to overflowing and people are regularly turned away, while many Senators and Congressmen are attracted to the services."

Mr. Jamieson adds: "Dr. Sizoo's love for doing good was greater than his love for money, and for comforts, and for his family, and for everything else. This seems to me to be exactly what Christ would have done. The rich young ruler, asked to make sacrifices and follow the Master, turned sadly away. Dr. Sizoo gladly sacrifices and follows. Is it heralded in the papers? Only a little passing notice. Let a preacher go wrong and there'll be screaming headlines. Fie on the charge that preachers are not devoted! Can you think of a single preacher-critic in all your acquaintance who would make such sacrifice? Example preaches a thousand times louder than precept. Glory to Dr. Sizoo!"

We do not know whether the figures given above are absolutely accurate, but there is surely much force in the observation so trenchantly made. The truth is that many preachers, together with their wives and children, are making very real sacrifices all the time, which are rarely heralded in the papers. Mercenaries may get into the pastoral office, as into other occupations, but they are the exception. The man who is out to make money is out of place in the

Gospel ministry. When a man dedicates his life to the ministry, it usually means that he takes a vow of comparative poverty in this world's goods. The phraseology of the official pastoral call intimates that the compensation of which he is assured by the Church is sufficient *to relieve him from temporal cares*, so that he can devote himself utterly to the work of the ministry. It is not necessary to observe that a very small percentage of the clergy really receive a sufficient amount to grant such "relief from temporal cares" as the call implies. The haunting spectre of penury, the apparently impossible task of "making ends meet"—these things are not unknown in parsonages. There are men who conscientiously reject offers of increased salaries, even though the world charges that the offer of more money makes a call irresistible to a preacher, but many are not to be blamed if they yearn for the chance for travel, books and larger culture, as well as the prompt payment of necessary bills, which a more adequate remuneration would make possible. Most of the fault-finding about preachers for being avaricious comes from those who give little evidence of self-denial in their own lives.

* * *

THE LENTEN FAST

"Does the Reformed Church still believe in the duty of fasting?" This question from an earnest woman is asked, we are sure, in entire seriousness. Judging from our manner of living, she evidently cannot see that some of us are practicing this duty. But our Lord assumed it to be right and necessary and commended it in others. "When ye fast, be not as the hypocrites," He said. "This kind cometh not out but by prayer and fasting." It may be defined as the voluntary disuse of anything, innocent in itself, with a view to spiritual culture. It is *abstinence for a purpose*. It means so to deny the appetites of the body as to help the soul, to practice some form of self-denial so as to give the highest interests of your life a chance, to put forth your hand to quiet your passions and to let the better angels of your nature speak. We can safely disregard the mandate of priest or Pope, and follow our individual convictions and needs in this deliberate discipline and chastening of self. But in the degree that the practice is definite, wise and earnest, it will mean the opening of long-closed doors to Christ.

Do you feel the need of fasting? If not, *you either do not know yourself very well, or you are not yearning to improve yourself*. Can it be that you are satisfied with the sort of man you are now? If not, how much of a fight are you putting up to rise to a higher standard? It is a perilous time. We must gird up our loins. We simply do not dare to let ourselves go. Yes, fasting was never more necessary or important than in these days of license and luxury. Be very sure that any man who is not consciously fighting the good fight against his own selfishness and greed is inevitably degenerating. You must get into the struggle for self-discipline with your heart and mind, or you will continue to retreat inch by inch before the enemy.

* * *

The Parables of Saged the Sage

THE PARABLE OF THE ART OF QUITTING

I entered a Barber-shop, and in due time I sate in the Chair of Barber, and as he cut my Hair and trimmed my Beard he spake unto me. And he said, Thou art of the Faculty of the School of the Prophets, and thou dost teach young Preachers how to Preach.

And I said, I have several Occupations and that just now is one of them.

And he said, I know all about thee. I recognized thee the first time thou didst enter the shop.

And I said, It is pleasant to be recognized.

And he said, Sure. I can spot them every time.

And he said, It may be a good thing to teach young Preachers how to Preach, but I have been studying Preachers for a good many years, and I am inclined to think that if a man have any preach in him he will preach, and if he have not, there is little use trying to draw blood out of a Turnip.

And I said, There is something to be said for thy theory.

And he said, I am inclined to think that there be too many men teaching young men how to Preach, and not enough teaching them how to Quit.

And he was silent for a moment as he trimmed around my neck, and he said, Now, we have a preacher where I go to church who getteth hold a Text and he growleth over it like a Dog at a Root; and there cometh a time when he should let go, but he knoweth it not. And I would fain fire an Hymn-book at him. For there is one thing that a Congregation will never forgive, and that is to see a Preacher heading for a good place to park his sermon, and then observe him stepping on the gas and taking her out for another Laborious Journey down the road.

And I said, Thou shouldest be a Professor in a School of the Prophets.

And he said, Believe me, I have often thought so myself. For I am a religious man, and I go to the Sanctuary regularly. But what getteth my goat is, why do the men who teach Preachers how to Preach fail to teach them how to Quit?

And I said, Perhaps they will learn as they grow older.

And he said, Believe it not. The older they grow the worse they are. There is only one thing to do, and that is to shoot at the expiration of twenty-five minutes, and if the preacher is still at it, let him take it like a man.

And I considered what he had said, and I remembered that it was the Invention of Air-brakes that made the high speed of the locomotive possible; and that something of the same might be true of the prophet of God in his ability to stop. For the spirits of the prophets should be subject unto the prophets, and the Brakes should be in good working order.

Beyond Fundamentalism and Modernism

(A series of brief articles suggested by the volume, "The Theology of Crisis," by H. Emil Brunner, Professor of Theology, University of Zurich, Charles Scribner's Sons, New York and London, 1929)

PRESIDENT GEORGE W. RICHARDS, D. D., LL. D.

The Ethical Motive

Professor R. Niebuhr, in an article in the "Christian Century," December 13, 1928, on "Barth the Apostle of the Absolute," says that "the humility expressed in the cry, 'God be merciful to me a sinner,' should result in creative social activity as well as in a religious assurance of pardon." The implication is that Barth and his school do not have an adequate motive for "creative social activity." This is the very thing for which Brunner says he has written the five lectures of "The Crisis of Theology,"—to answer the question, "how man, how you and I, may live in this world, how you and I may become real in this life?" All of which "is the same as the question how you and I may live with each other, how our common life may take shape?" The author regards all Christian ethics as social ethics. Unless Christian life is lived in the community, "it is not life, but death."

He reiterates the import of the ethical question in various ways. He says: "A theology that does not call forth and strengthen ethical activity is certainly not a Christian theology." He calls the reader's attention to the fact that the "Barthian theology" has its origin in the teaching of men like Blumhardt, Ragaz, and Kutter, the forerunners, and some of them, the friends, of Rauschenbusch. The thing that separates the Barthians from their "religious socialist friends" is "neither their socialism nor their anti-militarism, but their belief that by such social activity the Kingdom of God is coming closer and closer; and that such social activity can be detached from the Gospel, from the Church and theological thought."

The difference between Brunner and the Modernists of every type is not that the latter have enthusiasm and motive for a "creative social activity" and the former rest content with a personal assurance of salvation and wait patiently and passively for the kingdom of God to come. The difference is rather in the rooting and the grounding, in the fountal source, of the motive for "creative social activity."

The author's fundamental thesis is that "Faith in Christ is the only basis of a vital ethics." Surely we, who are the spiritual descendants of Paul, Luther, Zwingli, Calvin, and Wesley, ought not to consider the acceptance of such a thesis as sufficient

reason to dismiss the school of Barth on the ground that it has not an adequate ethical motive.

The other bases of ethics, apart from those of Christianity, are those of **crude materialism** which advocates the right of the strongest, **shallow utilitarianism** which seeks to provide goods for comfortable living, **superficial biological pragmatism** which resolves the moral life into adaptation to one's surroundings; the higher forms of idealism such as the **voice of duty**, the **categorical imperative**, Thou shalt! The inborn sense of the **brotherhood of man** and the **fatherhood of God**. None of these is distinctively Christian; yet Christian ethics will include the best of all of them. If any one of these ethical ideals, even that of the fatherhood of God and the brotherhood of man, were accepted as the motive for the Christian ideal of life, "Christianity would be reduced to a conception of religion and morals which existed in the pagan world long before Christ's coming." At best it would be an ethic that grows out of idealistic monism, which, in one form or another, has been held from the time of the Stoics to the time of the idealistic philosophers of Germany among whom men like Kant and Fichte are outstanding.

Brunner declares his admiration for these ancient and modern Stoics and his indebtedness to Kant and Fichte; but he is constrained to break away from them "at the point where Paul broke away from Judaism, the Reformers from the Roman Church." It is the same issue over again: Is Christian ethics "to be founded on an immanent law or on faith?" The ethical idealists reduce the Sermon on the Mount to a collection of moral precepts, "an ethical program which Jesus as the supreme teacher of morality laid down for all times." This is the gospel according to Erasmus. The modern stoics are bent upon "working out ethical programs, appeals, postulates; but they never ask whether or not there is a will to accept and obey them. They do not see the **main factor, the human will, as it is,—sin-bound and egoistic.**"

Aye, there's the rub! If the Barthians are wrong in their conception of sin and the absolute necessity of redemption and reconciliation with God, then their labors are in vain in the Lord. Then they are attempting to revive a view of man and

of life which once played the sole part in Christianity but which is now antiquated, and man must find new motives and sanctions for ethical living. For Brunner puts his finger upon the decisive point when he declares the real enemy of man to be his sin-bound ego—the failure to recognize the enemy is the fountal source of evil in the world. "From it flow self-reliance, self-confidence, the illusion of freedom and good-will upon which all idealism is based—the inability to realize the helpless condition of man."

The motive for moral living and creative social action is in man's surrender of his will to the will of God, which is brought about by God's sovereign forgiveness and the revelation of His incredible love. At this point heaven and earth meet and blend in the heart of man; the highest in heaven and the deepest in man now work together for the holiest purposes of God as revealed in Jesus Christ. Then and then only will the love of Christ constrain us and will faith be the victory that overcometh the world. Then, like Paul, we live and yet no longer we, but Christ liveth in us. Then nothing human and nothing divine is foreign to us. Nothing that man actually needs to be truly man in time and in eternity will the Christian neglect; yea, he will live, labor, and die for it—for the prevention of crime in all its forms, for the cure of the criminal, for the abolition, so far as possible, of tuberculosis, syphilis, alcohol, war, acquisitive capitalism and atheistic inhuman bolshevism, for the improvement of the social order, for justice, freedom, for everything that makes for personality true and good. The Christian will not rest content save as he fights sin and the devil in all forms.

There is nothing that the most ardent idealistic humanist seeks for men, that the Christian will not strive for. But he is far more than a humanist. His philanthropy and humanitarianism are rooted in and reinforced by his faith in the redemptive grace of God. "When man accepts God's grace the meaning of creation is restored, so that the relationship between God and man is one of dependence upon grace and not one of self-reliance and independence of God. Only when one lives by grace is the prayer 'Thy will be done' fulfilled." The danger of the Church is that in her activity she depends upon a natural dynamic, makes alliances with all sorts of

human devices, to attain her high ends. When she yields to such insidious snares, she inevitably begins to degenerate and only by a return to the original sources of strength will she recover her vigor.

The young professor of Zurich is more than a profound scholar; he is a far-seeing, deeply penetrating prophet. He lays the axe to the root of the tree; he separates the wheat from the chaff. Let us pause for a moment in our committee meetings, secretarial councils, office work, program-making, conference discussions, meetings for Church union, post-haste travel hither and thither almost without time to catch breath; let us hang up the receivers, turn off the radio, and listen to an almost startling message:

"It is characteristic of modern Protestant activism that it has lost its feeling for the absolute contradiction, the eschatological gulf, between the world of God and the world as it is. The word of God is

toned down, reduced to religious literature and moral programs, so as to harmonize it with present thought and life. Theology is changed into philosophy, history, and the psychology of religion. For the study of the meaning of Biblical revelation men have substituted sociology, psychology, pedagogy; such sciences as seem to bring immediate results. The pastor's study, once the room in which a man humbly subjected himself to the Eternal Word, has become transformed into an office for numerous social agencies; and the sermon is a piece of applied popular ethics as the day requires it. The birth-right of the gospel of the Kingdom of heaven is sold for the pottage of practical success and immediate influence."

So Amos and Isaiah might speak if they were to return to earth again. We in the West are perplexed by judgments of this sort. We do not like them—they hit and they hurt, they may be right! It is not

the first time that a book "On True and False Religion" has come from Zurich. The author of the first book died on the field of battle, fighting for the faith and the fatherland. When he breathed his last he whispered: "They may kill the body, but the soul they cannot kill." What if his soul has found voice in a new prophet who speaks in the same spirit as the martyr of Cappel and the preacher of the Grossmuenster! What, if the "Crisis of Theology" were true! Perhaps our Christianity is suffering from acute humanization.

Read this book! Read it twice and three times. More than that one cannot ask. It will at least enlighten, if it does not convince you. I have read and re-read it more than once and, when I return to it, I find it as fresh and stimulating as when I read it the first time.

(The fifth and final article of this series by President Richards will appear in next week's issue of the "Messenger.")

A Lenten Meditation

By ARTHUR LEEMING

(Scripture Reading—Text: Genesis 39)

We have entered upon another Lenten season. The sad thought in this connection is that the calendar alone will testify that we have entered a significant period in our Church life and our religious experience. The change in our own personal mode of living will scarcely be so noticeable that others can observe that we have entered upon sacred memorial moments. Surely the Lenten season is a sacred season to Christians—a season in which we should be profoundly retrospective; and through our personal retrospection experience a spiritual overhauling. It may be that as we look with critical seriousness into this human vehicle in which our spiritual progress is made we shall find need for expert service which the Master Workman, Christ Jesus, alone can render.

The most urgent service the Christ can render will be to clean our human mechanism of that foreign substance called sin. Sin is to spiritual progress what carbon is to automotive progress. Sin creates knocks. Sin reduces spiritual power. Sin delays our arrival at our appointed destination. Of course we know full well that sin is a taboo subject among persons of all ages and temperaments. It is not recognized as a proper subject for pleasant conversation. Nothing as prevalent as sin is could be a popular topic for comfortable conversation. However, in the process of our private retrospection and introspection we ought to face the fact, whether we like it or not, that sin is a reality.

Sin. Just a three-lettered word. But how tremendously significant. Observe the word itself. In the very center we find the personal pronoun "I". How curious it is that whenever we hear a sermon or talk upon sin, we early discover how admirably that sermon or talk fits our neighbor, or somebody we know. How rarely at the conclusion of such a discourse do we unite our voice with that of the publican, "God, be merciful to ME, a sinner"; or again in the words of the spiritual, "It's ME, it's ME, O Lord, standin' in the need of prayer." Charity in judgment as well as charity in benevolence and philanthropy begins at home. In the center of sin, "I". Then working from the center of the word "sin" outward, to the left we construct the word "is". Regardless of how we attempt to delude ourselves in this matter of sin, sin is. Despite the efforts of those who would have us believe that sin is nothing more than a mirage of the mind arising out of morbid mental musings, sin is. No amount of explaining away of sin will rid us of the

convicting realization that sin is a factual experience. Sin, as the word itself indicates, is. Now working outward from the center of the word "sin" to the right we construct the word "in". Sin is not objectively imposed upon us. Sin is subjectively accepted by us. Jesus said that the kingdom of God is not a matter of observation and therefore subject to measurement. Rather, the kingdom of God is within us and is a matter of subjective experience. Likewise it is with sin—that

force which tends to destroy the kingdom of God—it locates its vantage point within us, becomes deeply entrenched and destructive. Tracked to its hidden lair we discover sin to be pure, unadulterated selfishness. Our desires as against the desires of others. Our will as opposed to the will of God.

With this brief orientation regarding sin let us address ourselves to the incident depicted in the Scripture reading—the incident between Potiphar's wife and his servant Joseph. We have selected this incident not because it represents a particularly violent disregard of what we consider to be morally accepted standards of social conventionality, and, therefore, an act which we all heartily agree constituted a heinous wrong; rather, we have selected this incident because of certain proposals presented in order to give the situation the seeming, but questionable, virtue of inevitability. Inferring, of course, that whatever is unavoidable is right, or at least not so bad. These proposals were presented by the enticer herself and we shall regard them from the viewpoint of Joseph, the enticed.

Potiphar's wife languished in the lap of comparative luxury. We may visualize her surrounded by all manner of exquisitely appointed conveniences which ministered to her every comfort and need. Her flimsiest whim had but to be expressed to become a decree of her immediate realm. Yet with all of this she still desired to possess. A burning desire had laid upon her to possess the amorous attentions of the stalwart, comely young Hebrew who by the sheer force of his integrity, his unimpeachable loyalty and his ability had attained the position of general manager over her husband's affairs. So it was that day by day she sought to inveigle Joseph into an illicit situation. Perhaps we can reconstruct some of the alluring proposals she advanced in the endeavor to secure her consuming desire.

First of all she reminded Joseph of his position. Regardless of the privileges he may have enjoyed by reason of his managerial office, Joseph, in the final analysis, was a servant. In fact he was a slave by right of purchase. "Joseph," said his enticer, "you are powerless to change your condition of servitude. Why not then enjoy to the fullest whatever opportunities for pleasure come your way?" How subtle this enticement! Never are we more susceptible to the enticements of sin than we are when we believe ourselves to be enslaved by inevitable circumstances and en-

PAGE 1930 IN THE BOOK OF LIFE

A fresh clean page! What have we started to write there,
Brother and Sister of mine?
For our hands will do the writing—
Yes, every single line!

Each new year holds adventure,
The months lie unexplored,
Rich treasures may be hidden there
If we but set ourselves to seek them out.

Each morn holds rosy promise,
Ahead lies good or ill;
But what you read upon the page at eventide
Is writ by your own will.

For what we seek, we find;
And what we strive for, we become.
What matter if we failed in other days—

God does not weary of our trying.
Each day He sends new opportunities,

New challenges, to urge us up and on.

He is so patient, and so kindly;
He yearns to help us reach the heights—

But WE must do the climbing.
Each precious day must count for good,

Must hold a picture of our striving
That will be beautiful in HIS sight.
As He leafs them over, one by one,
When the last chapter has been written,

And our Book of Life is closed at set of sun,

WHAT WILL PAGE 1930 HOLD
FOR YOU AND ME?

—Grace H. Poffenberger.

vironment. As an evidence of this note the over-exaggerated heyday of the soldier on leave from active duty flashed upon the screen in connection with practically every war picture. Is anyone more the victim of circumstances than the soldier on active duty? Enslaved by circumstances! The contagion in that thought! The housewife circumscribed by family responsibilities and inescapable household chores catches it. The farmer enmeshed between inhospitable seasons and closed markets catches it. Youths imagining themselves to be confined within and restricted by old-fogey conventionalities catch it. Jesus Himself, deserted and betrayed by those upon whom He had every right to rely for allegiance and loyalty, and raised upon a cross of ignominy, caught it and cried, "My God, my God, why hast Thou forsaken Me?" If sin ever stalked Jesus, it was very close to Him then. Yea, verily when we are in the deepest trough of despondency and the encroachments of circumstances loom large before us and things do not seem to be coming our way as, and as fast as, we think they ought, then sin comes and says, "Let me come in and we'll hasten things along. Opiate yourself by my pleasures and forget troublesome cares! Break the bonds of circumstance that enslave you and come into freer life!"

"Joseph, dear," said the enticer after her first proposal had failed, "no one will see—no one will know." Far removed as Joseph was from his father and his brothers and his kinsfolk and his friends, this allurements of secrecy was most timely, to say the least. Sin becomes so alluringly attractive when garbed in the sombre robe of secrecy. How ardently we would embrace her if only we could be absolutely sure that no one would see and

that nobody else would ever know. But Joseph knew—and well will it be for us if our God-consciousness is sufficiently strong to make us know and never forget—that "The eyes of the Lord are in every place, keeping watch over the evil and the good."

"Joseph, my love," said the enticer as a last resort, "others are doing it; it's being done right along." How long shall we humans continue to delude ourselves thusly? We know that no amount of sinning will ever change the nature and character of sin. We know that the sins of others in no sense increase or diminish our own degree of personal guilt and responsibility. And yet how we cultivate the soothing deception that there is a principle of exemption from guilt to be found in collectively bargaining with sin. As Justice Florence Allen, of the Supreme Court of Ohio, aptly reminds us, there is a dual standard of ethics and morality and religion developing in our civilization; one standard applying to our individual life, the other standard to public life. For instance, a person who, as an individual, would never think of stealing another's individual purse in private life might not be so scrupulous in the matter of appropriating public funds as an officer of the state. Indeed, pending impeachments and rumors of impeachments to come are adequate testimony that such a dual standard exists. Moreover, the citizenry has come to recognize that it exists and we are becoming accustomed, if not actually caloused, to the situation. Therein lies the danger. We expect it. It's being done, we say. Consequently when the wrong appears we condone it. We can condone sin only insofar as our moral conscience has been stupefied by the injection into our thinking of the idea that since others are

doing it, we can't be so bad after all.

Joseph's reactionary attitude toward these enticements which surged in upon him at a most vulnerable period of his life is an unexcelled example of loyalty—loyalty to his master who trusted him implicitly. "Why," said Joseph, "my master is scarcely greater in his house than I. He doesn't even know what is in his house since he has entrusted its management to me. I have had access to practically everything he has except thee, because thou art his wife. Shall I do this great wickedness and SIN AGAINST GOD?" Joseph was loyal to his God. To have done this wickedness would, indeed, have been to violate his master's trust and confidence and his possession. But it would have been infinitely worse—it would have caused him to violate the sacred purpose which God had in mind for him. By yielding to temptation we not only veto God's will for us personally but we veto His will, through us, for His kingdom's future progress.

What, then, is our confidence in the face of the many and varied temptations which flood in upon us from all angles? This is our confidence and our hope: "There hath not temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able but will, with the temptation, make also the way of escape, that ye may be able to endure it." Perhaps during this Lenten season we shall see that way of escape as never before—even Him who said "I am the way." Let us travel that way sincerely and honestly; it may be burdened by our sinful tendencies but, praise God, constrained by the love of His sinless Self.

Xenia, Ohio.

The United Church in America

By PAUL J. DUNDORE, PH. D.

The proposed union of our Church with the Evangelical Synod and United Brethren Churches has not evoked the discussion one would naturally expect. One is not in a position to sense the prevailing sentiment in the Church concerning the proposed union.

We are aware that the name in the proposed plan meets with pronounced opposition. I know the two great barriers to Church union are persons and names. Nevertheless I regret the omission of the name "Reformed", due to the historic value attached to the name. Such a statement may seem ridiculous to some, but the sense of historic value is a real asset to an individual, a nation, or a Church. Whenever anyone asks the question, "Reformed what?", we seize the opportunity of teaching them a lesson in Church history, of

which they are woefully ignorant. The Reformed Church represents the Reformed wing of the Reformation. We have a heritage of which we need not be ashamed. Due to this sense of historic value attached to the name Reformed we are asked to surrender more for this proposed union than the sister communions affiliated with us in this movement.

We face the future, and the golden age is before us, but we owe a debt of gratitude to the past and we dare not shut our eyes to the triumphs and victories won at a great sacrifice by our forbears. A nation, a Church, or an individual unmindful of the sacrifices made in the past, whereby the present triumphs have been won, far too often proves heedless in regard to the possible future.

Certainly, ardent advocates of the pro-

posed union tell us, we are not breaking with the past. But the name "Reformed" omitted in the proposed union helps to cut the moorings that bind us to the Reformation, which is epochal in the history of the Christian Church. The sense of historic value attached to a name helps to elicit the spirit of loyalty on the part of the membership of the Church and it makes for stability, reverence and efficiency. We are eager to face future triumphs but the omission of a name which will rob the Church of the sense of historic value may prove a price too dear to pay. The thought of having other denominations join this merger is a happy one, but why not wait to build the bridge until we see the necessity for it? Should the plans of the proposed union materialize, the name United Evangelical Reformed Church will suffice.

Church Union is not Unusual

By J. H. STRING, D. D.

How do the members of my Church come to know so much about Church union and bother me so much with questions on that subject, as members of other Churches are doing?

Well, some take their chickens, butter and eggs to Pittsburgh to market and others go there to buy. Right in that busy section there is a great archway, like where Boaz bargained for Ruth in the gate at Bethlehem. On the wall is a bronze tablet setting forth that on this spot, in the city hall, in 1858, the Reformed Presbyterian Church, the Associate Presbyterian

Church and the Associate Reformed Presbyterian Church after deliberation and prayer happily consummated the union which is now the United Presbyterian Church.

The information on that tablet is impressive. It reveals that the United Presbyterians who are leading this latest movement have always had a passion for union and are experienced in it by having really united.

They united once when two, instead of becoming one, became three, as the Associate Reformed Presbyterian was made up

of those who remained out of the union of Reformed and Associate Presbyterians. It was real union when all went in and stayed in and put real union in United.

This also is impressive. Two in that union gave up the name Reformed. They spell united with a big U and perhaps with an emphasis of thought on the root of the word from the Latin unus, one, in the sense of our Master's prayer "that they all might be one."

It is possible that they did not like to leave the use of the name Reformed. It may have given them less pain, 70 years

ago, if it had been as it is now, when there are Reformed Spiritualists, Reformed Latter Day Saints, Reformed Adventists, Reformed Ethical Culturists, Reformed Mennonites, Reformed Dunkards, as well as Reformed Episcopalians and Reformed Presbyterians, all of which are as nothing compared to the confusion caused by the great numbers of Reformed Synagogues in all the land, making it harder to explain that we "Reformed" are Christians. We are not the only Church in that situation. One of the "more than a million member" denominations wanted simply to use the name Churches of Christ. The many Christian Science edifices have that title and the so-called Mormon Churches all have it. Even the name United is not exclusive

property of the United Presbyterians. At least two other prominent denominations have grown strong under that name. One time both Reformed and Lutheran congregations used the name Evangelical and found other good people very different from them using it also.

It may be that the name standing for our spirit and doctrine, being infringed upon by others, will drive us to a name more like our form of government which all who have taken the name Reformed would not have any use for at all.

As to this matter of union, we are told that we cannot hurry it, that it is a matter of growth. But we have been talking it

with the Presbyterians for 30 years, and before anyone else, except the Reformed in America, known as the Dutch. Are we to have a Century Plant or will we have the delight of a Night Blooming (Serious)? The "Christian Century" states: "It seems to be generally seen that the spirit of change is abroad in the world of religion more than anywhere else. The same sort of requirement for new thinking, new viewpoints, new modes of expression, new interests, are operating there. Take this matter of Christian Unity. As one brother writes, the whole business has suffered a transformation in the last ten years. Perhaps one trouble at Lausanne was that there were so many there who did not know it."

A Letter From London

By HUBERT W. PEET

Churches' Peace Campaign

The Churches' Peace Campaign which was recently launched at a very successful meeting at Central Hall, Westminster, has now reached a further stage. At an important committee meeting over which the Bishop of Chichester presided, a resolution was adopted laying down the basis of the campaign throughout the Churches.

"This Interdenominational Council of the Christ and Peace Campaign affirms its conviction that the way of war and the way of Christ are unalterably opposed," they state. "It therefore welcomes the increasing emphasis upon world peace in the League of Nations, the Kellogg Pact, and other political instruments; and urges upon the Churches of this and other lands that they should give sustained prayer and thought to the issues of world peace, and that henceforward they should refuse in the name of Christ to sanction recourse to war as a means for the settlement of disputes, or allow themselves to be used as agencies in its support."

The Bishop of Chichester was appointed chairman, Dr. H. R. L. Sheppard (Dean of Canterbury) and Dr. Herbert Gray, vice-chairmen, and Mr. Percy Bartlett, honorable secretary of the Council, which has been created purely and simply in order to carry out a campaign of propaganda and education, culminating in a national convention during 1931.

"The Times" and Daily Texts

"Considerable interest has been evidenced respecting the appearance of daily texts at the top of one of the personal columns of 'The Times,' says 'The Church of England Newspaper' for December 13. "Speculation has been rife respecting the cost of such daily quotations from the Bible. According to the rates of 'The Times' this would work out at 10s. a day, or roughly £150 a year. It will be of interest to know that the appearance of these texts is the plan of 'The Times' management itself, and that the selection is undertaken by one of the leading offi-

cials of the British and Foreign Bible Society, who possesses evidence that already the quotations have brought comfort and inspiration to many readers."

A Quaker Privilege

An interesting old Quaker privilege is recalled by the death of Mr. Walter Robson, a leading Friend, who had the honor of representing the Society of Friends on three occasions when the society has exercised its right of direct approach to the Crown. This Quaker right goes back to the days of the persecution of the early Friends in the reign of Charles II and it has always been recognized by subsequent sovereigns. Mr. Robson went to Windsor to congratulate Queen Victoria on her Diamond Jubilee, and he and his fellow Quakers were also received by King Edward VII and the present king on their accessions. On each occasion Quaker scruples against kneeling were waived, and the deputation of Friends were allowed to stand on their cushions instead.

Missionaries in the Honors List

Recognition by the British Government of missionary work is again accorded in the New Year's Honors List. This recognition is not confined to British missionaries but is also extended to two Americans, the Rev. S. D. Bawden of the American Baptist Mission, manager of the Reformatory Settlement Kavali, Madras, and the Rev. Robert Halliday, of the American Baptist Talaing Mission, Burma, both of whom have received the Kaisar-i-Hind Medal, First Class, for work in the public interest.

Dr. Mary Longmire, a veteran worker of the Church of England Zenana Missionary Society, who is now living in Norway after her retirement last year from thirty years at the Khammameett Hospital, Hyderabad, has received a similar honor.

Romance of Blind Padre

The medal has also been bestowed on Rev. W. H. Jackson, the leader of the

Mission to the Blind of Burma. The career of "Father Jackson," as he is known to the 25,000 blind people of Burma, is one of the little romances of the mission field. Son of a former Liberal member of Parliament for Greenwich, London, Father Jackson lost his sight as a boy. Nevertheless he went to Oxford and took his M.A. at Wadham College. For a time he was a curate in the London slum at Hoxton, and later was for four years at Ilford. He then went out to Burma to assist his brother-in-law, Rev. W. C. B. Purser, of the Society for the Propagation of the Gospel, the oldest of the British Protestant missionary societies. For the past thirteen years Father Jackson has lived and worked in Burma, where he has adopted the native dress, food and customs. He interprets literally the promise that those who believe shall be given power over serpents and scorpions, and though he goes barefoot and has often trodden on snakes, he has never suffered any harm. Although he wears no hat during the day and uses no mosquito curtain at night, he has neither suffered from sunstroke nor malaria. His diet is that of the ordinary lower class Burmese, which consists almost entirely of rice, eaten with a relish called "ngapi" made of the very highest of high fish, and washed down with weak tea. But there was one thing he told me when he was last in London eighteen months ago that he had not been able to get used to, and that was the Burmese wooden pillow at night!

He has a flourishing industrial school for his blind boys, to whom he teaches basket and box making. He has evolved a Burmese Braille system, and the matrix for the first book he punched out himself on the sides of old gasoline tins.

The Burmese Government purchase many of the products of his school, and they have also given him a free pass over their railroad system so that he can visit the blind in all parts of Burma. When Father Jackson was last in London, he was presented to the Archbishop of Canterbury.

Symposium: "What Will Cause Modern Men To Repent?"

(Below are published some additional views upon the above subject, the first of which appeared in the issue of Mar. 13)

WHAT WILL CAUSE MODERN MEN TO REPENT?

By I. L. R. Resinger

There is much wickedness in the world as evidenced by the news in our daily papers, by our personal observation and by the information we get from the experience of others. God is angry with the wicked every day. If he will not turn, He will whet His sword, He hath bent His bow and made it ready. Ps. 7:11, 12.

There is something that will cause men in every age to repent. What is it that brings men to change their attitude toward moral and spiritual issues?

Changes in the physical, mental, moral and spiritual conditions come about in ways that seem so simple we do not stop to analyze or go into the cause of the change. We put coal on the fire and have heat without a thought of the ages it took to produce the coal. We sit under the

spell of a great orator and are unmindful of the struggle to master his mental faculties. A soul that was rebellious toward God has turned to love and serve Him. What has contributed to this change?

First, somebody cared. Jesus always cares. He came to the world because He cared and He still cares. Think of the millions who have lived since His day on higher levels because of His interest in humanity. The modern man needs His

Gospel just as the men did when Jesus was on earth and it is our task to bring the modern man to Him. Jesus preached and taught a great deal during His short ministry but His words were always backed up by the stainless life He lived. While men marveled at His words, His unselfishness ending in the greatest sacrifice that could be made in giving His life for us is the outstanding fact that makes men love Him and serve Him when they learn to know Him.

The answer Jesus gave when asked, "Who is my neighbor?" was not expressed from that angle but was in the form of a parable which directed the inquirer to be a neighbor to some one else.

It has been said that many outside of the Church are better than some in the Church and it may be true. If so, we should ask ourselves why we have not made the best of our opportunity to get closer to God.

Jesus said, Be ye perfect. A sham does not fool people long but sincerity is convincing. Misrepresenting goods in order to make a sale, making promises we know we cannot fulfill, slipping away from our work or neglecting it, when we are not watched, taking unfair advantage of those who work for us, and many other such practices are unbecoming a Christian and do not help us to win men to the Christian way of life.

The one thing that will cause modern men to repent is the Holy Spirit working through human hearts. If we want to see men repent, we must show them that we mean it by allowing the Holy Spirit to work through us.

WHAT WILL CAUSE MODERN MEN TO REPENT?

By Paul I. Kuntz

What caused the ancient world of the Apostle Paul to repent? One man in their midst who had already repented from center to circumference and who was willing to sell his soul for the salvation of his brethren. What caused the ancient world of Peter, James and John to repent? 120 men in their midst who had already repented and were on fire with Pentecostal zeal according to knowledge for the salvation of the world. What caused the eleven apostles to repent and believe in the good news, "The Kingdom of God is at hand"? One righteous man in their midst who needed no repentance, who was the Son of Man and the Son of God whom the Father sent to be the Saviour of the world. What made the Father send the Son to be the Saviour of the world? "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish."

Let us call to mind two wonderful parables of our Lord, an Authority on sin and repentance, namely, the parables of the Prodigal and of Dives. These Ruskin called, "the most intense of all the parables, the two which lead the rest in love and terror." What do modern men know about "the terror of the Lord"? We too know full well that perfect love casteth out fear, but where are the modern men who exhibit perfect love? Then what right have they to be fearless? A sense of loss and fear of further loss of life surely caused the Prodigal to come to himself—along with memories of fellowship and love. Anyone in the pulpit or pew who omits fear from motives for repentance is making a tragic mistake. Among us men and women of today there seem to be many persons who, like the five brothers of Dives, are in danger of repenting when Dives repented—not at the eleventh hour but apparently at one minute past the stroke of twelve in Hades! The tragedy of it all is that many modern men, of whom you and I are chief, like the Prodigal and Dives do not not seem to know that life is loaded with danger and destiny and that it might go off to their own and others' destruction.

Is there anything that will cause modern men to repent; modern men who have boldly if not brazenly erected an altar, "To a God Unknown—the God of Repentance"? No, there is no thing that will cause us to repent, but we believe there is a Someone who will. After all the question is not so much, "What will cause modern men to repent?" but rather "Who will cause modern men to repent?" The greatest motives of men are not motives at all but other men—such as the Apostle Paul. Who will join forces with Someone now and solemnly vow as he has never vowed before, "Lord, here am I; send me to live and to declare Thy love and fear to modern men"?

WHAT WILL CAUSE MODERN MEN TO REPENT?

By Richard K. Morton

Surely not merely methods, programs, meetings, conferences, and the functions and administration of Church plants and equipment. A great deal of our religious effort today has no improving effect whatever upon the character or spiritual life of the individual Church member or citizen. Our Church effort has become organizational, rather than evangelical; it is behavioristic, in a sense, rather than personalistic.

Man will repent when he absolutely and clearly visions the righteousness of God and the willful sinfulness of man. Walking in righteousness is the means by which man becomes like God. Following the example of Jesus is the supreme way of at-

taining that righteousness which will enable us to enter the kingdom of God on earth. Man is selfish; the world is selfish; man's interests are self-centred. Self is the center of his universe; it is like the old-fashioned astronomical theory of geocentricity. Man repents when he sees the infinite worthiness of the Supreme Self, and then laments the unworthiness of his little self. Man repents, too, when he believes in an abiding God. "And lo, I am with you alway, even unto the end of the world," said Jesus. This transformed the disciples from despairing, beaten men to dauntless ambassadors of an enduring and all-conquering faith. The sudden realization that Jesus was still with them made possible the Christian Church.

What should be our program? First a campaign of education and evangelism to impress the public that it is unseemly for a modern man to be, willingly or unwillingly, consciously or unconsciously an agent of evil. We have too many experiences and too much history behind us to be misled by evil. It should be disgraceful and abhorrent in this modern age for a person to adhere to anything definitely evil. This wonderful modern world, with business, science, fine pleasures, and leisure opportunities, should have no time for, or patience with, evil projects. Modern man is not complete if he gives away part of his little existence to evil. I believe that men will repent if they are made to see that thereby they will be ineffably happier and better equipped to enjoy their world. They are citizens of an eternal world, too.

I favor, during this next year, special nation-wide radio programs emphasizing repentance. Put before men everywhere true stories of men's repentance; dramatize them. Let all denominations send over the air and through publications an appeal for sincere repentance; let us send out blanks or pledges for people to use. Then let us suspend many of our Church activities during the week and in homes, offices, on street corners, and everywhere else available concentrate on repentance. Are we not tired of successes such as large crowds, new buildings, more meetings, and more money, when we can't see that the great masses of people are being helped, or even the Church people uplifted in their own inner life? Let us also have a great Pentecostal crusade. Let people prepare themselves for great religious meetings at central points and march to them on the same evening throughout the land to hear the call to repentance—and to answer it. All together, this land can march to God, and like the wayward Israelites of old, confess to Him their sins and their desire for purification. Let us all repent our sins, and let us gather together in the name of our Redeemer!

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. H. N. Bassler, D.D., from Wilkinsburg, Pa., to 17 Bond St., Westminster, Md.

The Cedar Crest College Club of Philadelphia was entertained at a luncheon by Mrs. Howard Heckler, Mrs. Charles Kline and Mrs. G. W. Spotts at Wismer's Cafe, Lansdale, Pa., on Mar. 3. There were 20 present.

The annual meeting and dinner of the Men's Social Union of the Reformed Churches of Philadelphia and Vicinity will be held in Christ Church, Tuesday, Apr. 29, at 6.30.

Members of the senior class of the Theological Seminary at Lancaster, and Reformed Church students from other theo-

logical seminaries from the vicinity of Philadelphia, are expected to visit Reformed Church headquarters at the Schaff Building on Saturday, Mar. 22.

In Hamburg, Pa., 4 Protestant pastors, including Rev. Dallas R. Krebs, of First Reformed Church, are joining in Community Lenten Services every Wednesday evening. The general theme is "The Marvelous Conduct of Christ." Rev. Mr. Krebs preaches Mar. 26 and Apr. 9.

Mrs. E. S. Griscom, of Glenside, Pa., together with her husband, visited St. James Church, Allentown, Pa., Feb. 26, to deliver her lecture on "Birds." The pictures, of which she had many, were very interesting, and the lecture was a rare treat. Mrs. Griscom is a talented

speaker, and exceedingly well versed on bird life.

One of the completest little books of its kind we have seen is the Year Book, Directory and Charter, of Heidelberg Church, Phila., Pa., Rev. Arthur Y. Holter, pastor. It contains 84 pages and cover, and gives a roster of facts and statistics concerning the activities of that congregation, which is exceptionally complete.

Mr. Harry B. D. Metzger, an elder in St. James Church, Allentown, Pa., recently underwent an operation in the Allentown Hospital for appendicitis. He has fully recovered, and has resumed his duties in the Church. His son, Albert, underwent a similar operation and left the hospital just before the father entered.

"ALLELUIA! THE STRIFE IS O'ER"

Memory Hymn for April

Alleluia! Alleluia! Alleluia!
 The strife is o'er, the battle done;
 The victory of life is won;
 The song of triumph has begun.
 Alleluia!

The powers of death have done their worst,
 But Christ their legions hath dispersed;
 Let shouts of holy joy outburst.
 Alleluia!

The three sad days are quickly sped;
 He rises glorious from the dead:
 All glory to our risen Head!
 Alleluia!

He closed the yawning gates of hell;
 The bars from heaven's high portals fell;
 Let hymns of praise His triumphs tell.
 Alleluia!

Lord, by the stripes which wounded Thee,
 From death's dread sting Thy servants free,
 That we may live and sing to Thee.
 Alleluia!

Latin Tr. by Francis Pott, 1862.
 Arr. from Palestrina, 1588

In St. James Church, Allentown, Pa., Rev. Joseph S. Peters, D.D., pastor, Lenten services are held each Wednesday. The pastor is using the subjects assigned by the "Fellowship of Prayer" leaflet. The attendance is encouraging. Several preliminary mid-week services were held prior to the opening of the Lenten season.

In Trinity Church, Boonsboro, Md., Rev. Robert Lee Bair, pastor, the Thursday evening Lenten preachers are: Revs. Joseph E. Guy, Henry I. Stahr, J. Hamilton Smith, A. M. Gluck and Henri L. G. Kieffer. Services will be held every night of Holy Week except Monday and Saturday. Holy Communion Easter Sunday morning. The artistic, colorful, 4-page Lenten calendar also contains a pastoral message setting forth the purposes of Lent.

One of the most beautiful and effective musical numbers for the Lenten season which it has been our privilege to see, is the motet, "The Words on the Cross," by the eminent composer, George B. Nevin. Dr. Walter Damrosch says of this composition that the music shows not only real musicianship, but a very sensitive appreciation of the meaning of the words, and the work should have a wide distribution among our Church choirs for performance in Lent. It can be secured for 20c from the Oliver Ditson Co., New York.

Warren Benfield, a member of St. James Church and a Junior in the Allentown High School, was among the 300 high school students of the United States selected to broadcast at Atlantic City, Carnegie Hall, New York City, and Washington, D. C. Warren is an excellent musician, and was the only representative from Allentown in the orchestra. He is a member of the Lehigh Valley Symphony Orchestra, and is frequently occupied with engagements in other symphony orchestras.

In St. John's Church, Fort Wayne, Ind., Rev. F. H. Rupnow, D.D., pastor, Wednesday evening Lenten services, on the general theme, "In the Upper Room with Jesus," are being held. "The Cross In Our Present Day Living" is the subject of the series of Sunday morning Lenten sermons, and the sermon "Is Christ Worthy of Our Sacrifice?" will inaugurate the Beautification Fund Campaign. New members will be received and Holy Communion will be observed on Good Friday evening and Easter morning.

The 8th annual convention of the Na-

A BARGAIN—15 volumes "Beacon Lights of History," by John Lord. Red cloth, good as new, illustrated; \$7.50. Board of Christian Education, 1505 Race Street. Delivery charges extra.

tional Federation of Men's Bible Classes will be held in Washington, D. C., Saturday and Sunday, June 7 and 8. The observance of Pentecost Sunday, June 8, as the 1900th birthday of the Church of Christ, will be the central theme of the meeting of this year. A parade of Bible Class men down historic Pennsylvania Ave., when 25,000 men are expected to be in line, will be a spectacular event of the convention on Saturday afternoon, June 7.

In St. Andrew's Church, Phila., Pa., Dr. Albert G. Peters, pastor, the following are the mid-week Lenten preachers: Mar. 5, Rev. James W. Bright; Mar. 12, Rev. Max Rost; Mar. 19, Rev. Theodore C. Wiemer; Mar. 26, Rev. Urban C. Gutelius; Apr. 2, the pastor; Apr. 9, Rev. Elmer E. Leiphart; Apr. 16, Rev. Aaron R. Tosh. 100 people recently attended the annual banquet of the Mother's Club. The main speaker was Mrs. Robert Montgomery, a leading worker in the Bethany Presbyterian Church.

Writing regarding the fine results of the Every Member Canvass in his congregation, Rev. L. V. Hetrick, Grace Church, Easton, Pa., says that the Apportionment was paid in full for the 7 months' year ending Dec. 31, and that there is every indication that the Apportionment for the coming year will be met without a deficit. All of this is attributed to the canvass, and is especially commendable in view of the decided slump in business in that city. Grace Church also supported the numerous agencies which appealed for help during the past year.

The "Messenger" is glad to publish on the cover page of this issue a picture of the splendid Junior Choir of Emanuel Church, Rochester, N. Y., Rev. F. H. Diehm, pastor. The first meeting of this helpful organization was held Sept. 7, 1928, and the choir made its appearance on Sunday morning, Oct. 28, of that year. The young people have been very faithful in attending rehearsals every Friday evening and have often delighted the members and friends of Emanuel Church with their singing. Through the kindness of Mr. and Mrs. Schroeder and daughters, the choir was vested and the picture shows clearly how well they look.

In Trinity Church, Canton, O., Dr. Henry Nevin Kerst, pastor, the special program of Lenten services has been published. A week of special Gospel services will be held Mar. 16-23, inclusive, with Dr. Paul S. Leinbach, of Philadelphia, as preacher for the series. On the Wednesday evenings of Lent there will be special services with sermons by Revs. E. D. Fager, M. E. Beck, Paul S. Leinbach, W. S. Adams, W. F. Kissel, E. E. Zechiel, and J. E. Youngen. Beginning on Mar. 9 the hour of evening worship is changed from 4.30 to 7.30 P. M. The confirmation of young people will take place Palm Sunday morning and other new members will be received on Good Friday night.

Rev. C. C. Wagoner, for more than 7½ years pastor of Grace Church, Newton, N. C., preached his closing sermon on Feb. 23, having resigned to accept work with the Catawba College, starting Mar. 1. Rev. Mr. Wagoner served pastorates in the Maiden Charge, at High Point and Salisbury, before coming to Newton. Besides fulfilling the work of pastor of Grace and Bethany Churches, he served as editor of "The Reformed Church Standard," the official organ of the Reformed Church in North Carolina, and took an active interest in community affairs, serving as Scoutmaster and as a member of the Kiwanis Club. Mrs. Wagoner has been very active in Church work and community service, having been a teacher in the Sunday School and Mission Band leader. She was president of the W. M. S. during 1929 and was president of the Thursday Book Club. Both Mr. and Mrs. Wagoner will be greatly missed in the community, but the best wishes of their many friends go with them in their new field.

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A Virginia pastor kindly writes: "We have a fine Church paper full of good things, and I wish the 'Messenger' every blessing."

Rev. and Mrs. C. B. Marsteller, of Trinity Church, Mercersburg, Pa., announce the birth of a son, Daryl Hoover, at the Chambersburg Hospital on February 28.

We regret to learn that Miss Agnes Wolfe, teacher of English in the Bowling Green Academy, Ky., has been in the hospital for several weeks for a minor operation. We hope that by this time she may be convalescent.

An Eastern Synod pastor writes: "There is no better literature for any family to read than the 'Messenger,' and the young people especially need such reading these days." Moreover, this brother is following up the above sentiment by earnest efforts to place the "Messenger" in the homes of his people.

The 42nd annual meeting of the W. M. S., G. M. G. and Mission Bands of Schuylkill Classis will be held in St. Paul's Church, Mahanoy City, Pa., Mar. 28-29. The speakers are: Rev. Dobbs Ehlman, of our Japan Mission; Mrs. J. M. Mengel, president of Eastern Synod, and Mrs. Lloyd Snyder, secretary of the G. M. G. of Eastern Synod.

Mrs. Walter Scott is organizing a European tour through Scotland, England, Belgium, Germany, Austria, Italy and France, sailing July 12 on the new motor vessel Britannic, and returning on the Majestic, Aug. 26. Seats are provided for the performance of the Passion Play at Oberammergau. The passage will be Tourist Third Cabin and the fare will be approximately \$670. Early reservations are necessary in order to get good accommodations. The tour is under the management of Thomas Cook & Son and anyone interested can address Mrs. Scott at 3412 North 21st St., Phila., Pa.

The first floor of St. John's Church, Bethlehem, Pa., Rev. Walter D. Mehring, pastor, is being used for a kindergarten from 9-11.30, five days each week. It is privately operated by an expert in this sort of work, and at present consists of 25 children. Troop 18, Boy Scouts, a troop consisting of 21 boys from the immediate community, meets there also each Tuesday evening. This troop is having a Father and Son Banquet there on the evening of March 20, the dinner being served by St. John's Ladies' Aid Society.

Mar. 2 was "Young People's Night" at St. Luke's Church, Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor. These monthly services have become very popular and are largely attended by both young folks and adults. The program consisted of selections by the Junior choir; Scripture readings by Donald Edwards and Helen Snyder; solo by Martha Herget; duet by Ruth Walton and Mildred Phillips. The dialogue, "Just Indian Girls Together," was well rendered by Margaret Howells and Zora Setler. Ruth Drumtrau had charge of the service.

Chapter No. 10 of the Reformed Churchmen's League was organized in Salem Church, Doylestown, Pa., Rev. C. F. Freeman, pastor, on the evening of March 8. The organization meeting was attended by 33 men. After the presentation of the league and its program by the denominational secretary, Elder J. Q. Truxal, supper was served by the women of the congregation. Following the meal, a definite organization was set up with the following officers: Samuel Spar, president; David Windholz, vice-president; B. L. Brunner, secretary; Warren F. Bryan, treasurer. The time for the regular meetings of the chapter was fixed as the second Monday of each month.

Rev. Henry L. Krause, pastor of Ascension Church, N. S., Pittsburgh, Pa., was one of the speakers at a conference of the City Evangelical Brotherhoods of the Evangelical Synod of N. A. held in St. Peter's Church, on Mar. 10. The Pentecostal Program of the Reformed Church was presented along with their own program. In speaking with the various local ministers and Dr. Strreich, the executive secretary, one could not help feeling the unanimity of hope and confidence that the efforts in denominational union would terminate favorably with the Reformed Church. Locally considered, such a union would not result in any overlapping of parishes.

The Martinsburg, Pa., Charge, Rev. Victor Steinberg, pastor, believes in co-operation with other Christian denominations. The City Ministerium of Martinsburg recently published a joint pre-Easter program of all the services planned for each Church. A United Brotherhood in rural Clover Creek was launched by the Reformed laymen which includes the Lutheran, Brethren, Church of God and Reformed laymen of the region. A series of men's mass meetings will be conducted by the United Brotherhood May 7-10, to be addressed by Profs. I. H. Brumbaugh, C. Van Ormer and C. C. Ellis, of Juniata College. This same group of rural laymen will sponsor a Community Vacation Bible School in May.

Karmel Church, Rev. Wm. G. Weiss, pastor, located in the southwestern section of Philadelphia at 72nd and Elmwood avenue, broke ground on Sunday afternoon, Mar. 16, at 3.30 o'clock for the erection of a Church School and Christian Education building to cost approximately \$50,000, of which sum \$20,000 is already in hand. Veteran members, who participated in the ground breaking for the Church building almost 25 years ago, the Consistory, the Boy Scouts, and the local Tribe of Red Men, assisted the pastor in turning the virgin sod for the new building. Dr. J. Rauch Stein, the stated clerk of the General Synod, delivered the open-air address to a large assembly of the residents of the community and the members of this energetic and forward-looking congregation.

The second 1930 Men's League dinner of the Abbey Church, Huntingdon, Pa., was held Thursday evening, Mar. 20. Dr. C. C. Ellis, of Juniata College, supplied the pulpit on Mar. 16, at which time the minister, Rev. H. D. McKeehan, preached at Hood College. The Abbey Church lost a great friend in the death of ex-Gov. Martin G. Brumbaugh. Dr. Brumbaugh was a frequent preacher in the Abbey Church and was deeply interested in the Church's expansion and life. He died while vacationing in North Carolina with his friends, Elder and Mrs. J. B. Kunz. In Huntingdon, Dr. Brumbaugh was dearly beloved as a teacher and friend, but most of all as a powerful preacher of the Gospel of Jesus Christ.

The new edifice of the Second Church, Indianapolis, Ind., Rev. George P. Kehl, pastor, is rapidly nearing completion and April 6 has been set for Dedication Day. Because of the greater room afforded by the new social hall the entire congregation instead of the Consistory alone served as host at the annual banquet given in honor of the choir, and Mr. Carl Schmid, the violinist. Over 300 were present at the banquet, which was served by the Ladies' Aid. Foreign Mission Day was combined with Young People's Day and the C. E. Society had full charge of the morning service. A debate by 6 C. E. members very acceptably filled the usual sermon period. On an average, one new member has been added to the Church every Sunday for the last 4 years.

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the reader actually wants to accept it. No "legalism." No straining of proof texts. No unequal burden. No complicated theological argument. Just plain good sense. The price is 75 cents per 100. Copy free on request, to anybody interested in the circulation of tithing literature. With it comes a simple plan of distribution which can easily be operated in any Church or other Christian group. This is part of the non-profit, interdenominational service perpetuated by Thomas Kane, founder of The Layman Company, 730 Rush St., Chicago, Ill. Send requests to this address. Please give your denomination, also mention the "Reformed Church Messenger."

In the "Philadelphia Inquirer" of Mar. 6, we were pleased to note a gracious reference to an article by President Omwake, of Ursinus College, in which he pointed out that just 10 of our 792 colleges in America have in their strong-boxes a full half of the total college endowment fund, while the other 782 must get along as best they can with the remainder. The "Inquirer" article says: "Whenever you see anything in print from Collegeville, signed G. L. O., I advise you to read it. Those are the initials of Dr. George Leslie Omwake, the able president of Ursinus College, who is one college head who never yet has been heard to talk through his hat. Dr. Omwake is a big man in a small college. That is at least 1,000 per cent better than to be a little president in a great university."

During the Wednesday "Fellowship Night" services being held throughout the Lenten season at the First Church, Philadelphia, Rev. Harold B. Kerschner, pastor, Mrs. Rufus W. Miller is giving a series of talks to children that are not only interesting and instructive, but of a highly spiritual character. Mrs. Harry E. Hartman leads the singing of the children. On Wednesday, April 2, Mrs. Miller, assisted by members of her Loving Workers' Society, will give a unique program and call it "The Reformed Church Messenger Night," in that she will give a series of stories and poems taken exclusively from this publication of various dates. As the "Reformed Church Messenger" is intended for all members of the Church, both young and old, and has a special department for "Home and Young Folks," this idea of a special night for the children is peculiarly appropriate, and will no doubt tend to create greater interest in our Church paper. With Mrs. Miller's well known ability for characterization and adaptation, especially along spiritual lines, there is no doubt that the services will be greatly enjoyed and very helpful to those present.

St. John's Church, Johnstown, Pa., Rev. J. Harvey Mickley, D.D., held its annual congregational meeting Jan. 15. Elder E. L. Hoffman was re-elected president and Prof. J. H. Weisel was elected secretary. Total offerings for 1929, \$14,374.82, of which \$3,270 was for benevolences and \$4,190 was for educational building fund, which amounts to \$15,732.32. The pastor made 939 visits to members and 97 to non-members. The membership is 482, a net loss of 12. The congregation paid 7/12ths of the Apportionment in full—keeping up its unbroken record for 35 years and is ahead of its payments for the new year. Holy communion, Jan. 19; the number of members communing was larger than usual. In February a man and his sister, both above three score and ten, were received into the Church on renewal of faith. Foreign Mission day was observed Feb. 9. The service in charge of Supt. Heslop was exceptionally well rendered. Offering, \$127. The congregation was the recipient of a fine Lester Parlor Grand Piano from a loyal member. The S. S. officers and teachers are in an active campaign to build up the School and their leadership is receiving fine response. Lenten services are held Friday evenings and the attendance started off fine. The an-

nual meeting of the W. M. S. of the Classis of Westmoreland is being held in St. John's Church Mar. 20.

St. Paul's Church, Edinburg, Va., Rev. O. B. Michael, S.T.M., pastor, has a live W. M. S. and G. M. G. On Feb. 26 a splendid Y. P. S. was organized which will meet on Wednesday evenings. The Edinburg young people have many talents, especially in music and elocution. One of St. Paul's members, Miss Shirley Miller, a junior in the Virginia State Teacher's College, Harrisonburg, was recently elected by the students to the highest honor, president of the Student Body and Council for a period of one year. The pastor was the principal speaker at the banquet sponsored by the Board of Trade and the Civic League in honor of the Edinburg High School basketball team, which recently won the Shenandoah League Championship. Mr. William Downey, captain of the team, son of Dr. and Mrs. F. C. Downey, and secretary of St. Paul's S. S., won the gold medal for being the best player. Mr. Robert Irvin had the honor of presenting a large silver cup to the champions, to be placed in the high school library. The pastor also had the privilege and opportunity to speak before the student body of Massanutten Academy at the Y. M. C. A. service on Feb. 23, at 6 P. M. Miss Mary E. Lambert, a high school senior and president of the Y. P. S., has been elected reporter on Church activities.

In St. John's Church, Evans City, Pa., Rev. Dr. H. H. Long, pastor, the following ministers are preaching on Wednesday evenings of Lent: Revs. Hugh D. Maxwell, Jesse H. String, D.D.; Roland Luhman, Frank Hiack, W. J. Lowery and E. H. Laubach. Dr. Long will use stereopticon slides of the Passion Play of Oberammergau on Sunday evening, Mar. 23, and of "The Light Diffused" on the evening of April 13. Confirmation on Palm Sunday; preparatory service, Good Friday; and Holy Communion and 6 A. M. service on Easter Day. The choir will render an Easter cantata, under direction of Mrs. R. A. Williams. The entertainment given by Mrs. Long's S. S. class on Feb. 18 was a decided success. The musical numbers were rendered by the following and were well received: Mrs. Victor Hyle, Miss Annabell Lutz, Philip Getbach, Miss Eleanor Sample, Howard Sample and Mrs. Clarence Sample. Proceeds, \$65 from the birthday sacks. On Saturday evening, Feb. 15, the Mission Band, the largest Band in the western part of the State, having 72 members, gave a "nickel social." It was a fine social event, was well attended, and the Band realized \$34. On Feb. 23, a patriotic service was held, the pastor preaching on the lives of Lincoln and Washington; in the evening stereopticon views of their lives were given. Special music was rendered. A Girls' Guild Conference of Allegheny Classis was held on Mar. 8. The meeting was well attended. Mrs. Long reported the organization of a new Junior Guild with 14 members.

PROTESTANTS PREPARING PENTECOSTAL OBSERVANCE

Federal Council Outlines Steps Taken in Various Denominations for Observing 1900th Anniversary

Steps being taken by the various Protestant denominations of the United States for the observance of the 1900th anniversary of Pentecost are outlined by the Federal Council of Churches of Christ in America.

The Disciples of Christ have been especially alert in this 1900th anniversary of the earthly ministry of Christ and of Pentecost. The phenomenal increase which has come to their membership in the last three years is attributed largely to this fact. The "World Call," their official mis-

sionary magazine, is giving constant emphasis to the anniversary of Pentecost.

The M. E. Church appointed a committee of its bishops to co-operate with its Commission on Evangelism in bringing the possibilities of the observance of Pentecost before every Church. The editors of the "Advocate" and the "Review" are sending out messages from the leaders of the Church in every issue, urging that the spiritual implications of Pentecost become the actual experience of every member.

The Northern Baptist Convention last June adopted the slogan, "From Pentecost to Pentecost in World-Wide Evangelism." A definite program has been arranged, covering the year until Pentecost, 1930. The young people are also greatly interested.

In the Protestant Episcopal Church, Bishop Thomas C. Darst, as chairman of its National Commission on Evangelism, is urging all the pastors and Churches of that communion to unite in this 1900th anniversary of Pentecost.

The Presbyterian Church in the U. S. A. is bringing this matter to the attention of every presbytery, and is presenting an intensive program in evangelism from now until Pentecost.

The United Brethren, through the chairman of the Federal Council's Commission, Bishop A. R. Clippinger, report that the last session of their General Conference passed a unanimous vote that the denomination for this quadrennium should major in evangelism, promising all the efforts of the Church in the emphasis on the Pentecost program.

The Reformed Church in the United States is observing this Pentecostal Year in its congregations. The Committee on Spiritual Resources of the Executive Committee of the General Synod prepared a program which is being followed quite generally in Classes and congregations.

A program has been worked out by the Federal Council's committee, appointed at Northfield last June, giving suggestions of prayer meeting topics and sermons, and a general plan for the fifty days between Easter and Pentecost.

(A copy of this program has been mailed to every congregation of the Reformed Church. Additional copies are available upon request to the Executive Committee.)

Care is being exercised to see that the anniversary is not mechanical or simply historical, but an effort on the part of the Church to put itself in the attitude where it can receive a spiritual enlargement such as came to the disciples at the first Pentecost. Such an observance is believed to hold marvelous possibilities for quickening the spiritual life of the Church and for bringing into its fellowship thousands who are waiting for Christians to bring to them the verity of their own experience with something of the passion which characterized the Church at the beginning.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The auxiliary of the Home was organized 25 years ago and is about to celebrate its silver anniversary. At their March meeting 65 representatives of the several chapters decided to commemorate this event on the 25th annual Visiting and Donation Day, June 12, this year.

The organization unanimously decided to launch a campaign in the 524 congregations of the Eastern Synod supporting the Home to enroll at least 2,500 new members as a part of the program for the silver jubilee.

The members of the auxiliary make a minimum annual contribution of \$1 for the support of the Home. Many of its present members have enrolled on Mother's Day and are making their annual contributions on the same festival day each year.

From the time of the founding of the

Easter Crosses



EASTER CROSSES NO. 1

Size, 2 3/4 x 4 inches

Price, \$1.50 per 100 Ass't without Envelopes

Price, \$2.00 per 100 with Envelopes

In this series we show two exteriors and two interiors of Churches—surrounded by decorations of Easter flowers, with a suitable Bible text on each cross.



EASTER CROSSES NO. 2

Size, 3 1/2 x 5 1/2 inches

Price, \$2.50 per 100 Ass't without Envelopes

Price, \$3.00 per 100 Ass't with Envelopes

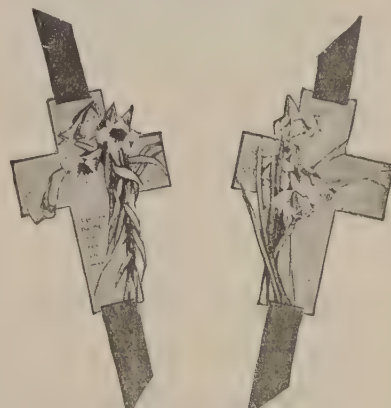
This series consists of 4 designs showing two exteriors of Churches and two showing floral designs printed in charming colors. Each cross has an Easter Greeting and a Bible text.

NO. 4 EXTRA LARGE EASTER CROSSES

Two very lovely designs typical of Easter, printed in ten colors on stiff white stock. Each cross bears an Easter greeting and a Scripture verse.

Size, 3 3/4 x 6 inches.

Price, 5 cents each



NO. 3 RIBBON BOOKMARKS WITH EASTER DESIGNS

A bookmark is always handy. There are four designs each with a suitable ribbon running through the cross. A Bible verse is printed on the front of the bookmark. Each furnished in an envelope. Size, 3 1/2 x 5 inches. Price, 10 cents each.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH

1505 Race Street Philadelphia, Pa.

Home to the present, the auxiliary has given the Home very strong support. Now that this has become a Synodical institution and is about to be enlarged to three

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
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"The Modern Dish Cloth"
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times its present capacity, preparations must be made for much larger income for maintenance. It is very much easier to secure money for new buildings than for maintaining the larger family they will house.

The growth of income for maintenance must keep pace with the expansion of the Home if the work is to continue successfully.

WINONA SUMMER SCHOOL OF MISSIONS

(Interdenominational)

Winona Lake, Indiana, June 19-26, 1930

This is the second oldest school of its kind in America. Through the years it has welcomed to its platform missionaries from every field and speakers of national renown in this country. This year promises to be one of the best. The faculty is carefully selected. The evening and Sunday programs will be superior. There will be classes in the Home and Foreign text books, Bible Methods and a Normal Class. The international School of Religious Education recognizes the work of the school and accords credit in certain classes. A new departure will be a Demonstration School for Junior workers. For further information write Mrs. Benson M. Powell, 4008 Wolf Road, Western Springs, Ill., for the Woman's Department, or Miss Laura May Robinson, 126 North Elmwood Ave., Oak Park, Ill., for the Young Women's Department. Mrs. A. M. Newman, 1348 West 5th Ave., Gary, Ind., Junior Dept.

FOREGLEAMS OF OUR STATISTICS FOR 1929

J. Rauch Stein, D.D., Stated Clerk

Twelve Classes have thus far sent in their Statistical Reports to this office. By Synodical relation, the order is as follows: From Eastern Synod, Reading Classis; Ohio Synod, Central Ohio Classis; Northwest Synod, Milwaukee, Ursinus, South Dakota, Manitoba and Edmonton Classes; Pittsburgh Synod, Clarion and Allegheny Classis; German Synod of the East, New York Classis; Mid-West Synod, Chicago and Missouri Classes. The German portion of the Church here shows a higher percent-

age for promptness than does the English.

All of these reports are 100 per cent accurate in their tabulations of the present communicant membership and in the total of all benevolences. Central Ohio, South Dakota and Edmonton Classes report increases in the communicant membership. The tables from Milwaukee, Ursinus, South Dakota and Allegheny show an increase in benevolent contributions. Those from Central Ohio, South Dakota, Edmonton, Allegheny and Chicago show an increase in giving for congregational purposes. Here again the German section of the Church is in the lead.

In summing up the reports from these twelve Classes, representing about 1/7th of the entire Reformed Church, there is a net decrease of 704 in communicant membership, and of \$75,933 in contributions for congregational purposes, but a net increase of \$36,110 in giving for benevolent purposes. The highest increase in membership, 48, has been attained by South Dakota Classis; the highest increase in benevolence, \$82,021, by Allegheny Classis; and the highest increase in congregational giving, \$3,003, by Central Ohio Classis.

It should be borne in mind that these records show what progress our Church has made from May 1, 1929, to December 31, 1929, a period of only eight months. This enables us to make our transition so that henceforth these records will all coincide with the calendar year.

In presenting this partial summary, I have endeavored to follow the admonition of St. Paul; Phil. 4:8—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Let me close with a plea that all our pastors and all our Classical stated clerks vie with one another in accuracy and promptness as they send in their Statistical Reports for the year which ended December 31, 1929.

BETHANY ORPHANS' HOME

The other Sunday evening at our Christian Endeavor meeting one of our girls recited a poem entitled "Friends," and she

said, "Of all the many blessings that our gracious Father sends, I thank Him most of all today for our loyal-hearted friends."

How true that is in all conditions of life, but here at Bethany we experience it to a greater degree than the ordinary family. Everywhere we look we see evidences of our loyal-hearted friends. What would Bethany be if it were not for our friends? Our very existence here depends upon them!

Not only are our friends good to us financially, but also in many other ways. They are helping to make our life pleasant and happy—trying to give us a little diversion in our regular routine of life.

Again we must say "Thank you" to our B. O. H. Circle friends of Reading, for our fine evening's program. A Chalk Talk by the Rev. Grant Siedel was heartily enjoyed and the Hallman family so splendidly entertained us with their music, through the courtesy of our B. O. H. friends.

The farmer has notified the office that it is time again to be thinking of our onion sets.

—Mrs. C. H. Kehm.

HOME AND YOUNG FOLKS

HELP BUILD CAMP MENSCH MILL

The Camp Helping the Church Back Home

Camp Mensch Mill proved a great surprise to me, as one of those who had never sent any of his young people to a camp for training in Christian leadership before last summer. Five young people went from my Young People's Society and the Church School, paying one-half of the expense themselves. All of them returned to their Church with both improved understanding of the Church program and a fine enthusiasm for personal and co-operative service to the Church in all the departments where they participate in its work.

The astonishing thing to me, as I watch these campers in my parish, is that the camp training could do so much for them in the brief period of two weeks. They show initiative that I never dreamed was within their reach, in all the Church work they undertake. They show a beautiful consideration for the pastor's leadership

and are most cordial in their respect for his sincerity in the authority of his office. I heartily commend this camp project of the Eastern Synod, believing it to be one of the most constructive activities that is being done for our young people.

We are now planning to send more young people to Camp Mensch Mill next summer. We have taken one offering in our Sunday School for our Apportionment to Eastern Synod for this cause and expect to receive another offering in order that we might carry our full obligation to this

project of our Church as proposed by the Camp authorities.

I commend this camp for the investment of the Church's funds, because it has proven its worth within my own experience; and I am in a position to see that it has done the same for every charge that has sent its young people there for a season.

—W. Stuart Cramer.



The 1929 Class studying "Life in the Growing" with Prof. Nevin C. Harner

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE PENTECOSTAL PRAYER

Text: Acts 1:14, "These all with one accord continued steadfastly in prayer."

No discussion of Pentecost would be complete without some reference to the ten-day prayer meeting which was held in that upper room in Jerusalem. St. Luke tells us: "These all with one accord continued steadfastly in prayer."

Before Jesus ascended into heaven He charged His disciples not to leave Jerusalem, but to wait for the promise of the Father, about which He had told them

before, that they should be baptized in the Holy Spirit not many days hence. He also told them that they would receive power when the Holy Spirit came upon them, and that they should be His witnesses.

After the ascension they returned from Mount Olivet to Jerusalem, and went into the upper room to wait for the fulfillment of the promise of the coming of the Holy Spirit.

Jerusalem was the centre of the religious life of the Jews, and it was about to become the birthplace of the Christian Church.

Perhaps, at this time, it was the place where they least wanted to be. They would rather have gone somewhere else, perhaps to Bethany, or some other place. Jerusalem had some painful memories. It was there where their Master had His most bitter experiences. There He had been abused by the scribes and Pharisees. There they had mocked Him and crowned Him with thorns. There they had rejected Him and condemned Him to the cross. And outside the city wall the agony of crucifixion took place. Mrs. Cecil F. Alexander wrote about it in the hymn we sing in Holy Week:

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all."

All these things were vividly remembered by the disciples. Then there were some unpleasant recollections about their own unfaithfulness in the hour of their Lord's greatest need. Peter had denied Him, and the others had forsaken Him.

In addition to all this, they felt that Jerusalem was a dangerous place for them to be. The people of the city had slain their Master; what might the servants expect?

Hard as it was for them to do so, they obeyed the Master's command. They went to the upper room in Jerusalem, and very likely, as they had done before for fear of the Jews, they closed the door.

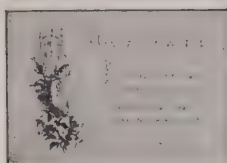
This upper room also had many sacred associations. It was there that they had spent the most solemn moments of their lives with Jesus. There He had given those farewell discourses found in the fourteenth, fifteenth and sixteenth chapters of John. There He had prayed the High-priestly prayer given in the seventeenth chapter of John's gospel. There He had washed their feet to prepare them for the service they were to render to men. There He had instituted the holy sacrament of the Lord's Supper. From that room He had gone to Gethsemane and to Calvary.

No doubt all these experiences passed through their minds again and again as they waited in that upper room. But they did not spend their time in idleness as they waited. St. Luke tells us that they all with one accord continued steadfastly in prayer.

Although their Master had gone from them, they felt somewhat different from the feelings they had when they gathered in that room between the time of the crucifixion and burial and the day of the resurrection. Then they waited with sad hearts and disappointed hopes; now they were waiting with great joy and expectation for the fulfillment of His promise. Then they thought that their Lord's death had ended all; now they knew that He was alive and glorified, and that He would fulfill His promise. They seemed to feel that, though they could not see Him, He was in their midst and brooded over them with blessed influence, helping to prepare them for what was about to happen.

Under these circumstances they engaged in prayer. We need not believe that they prayed all the time. There were, no doubt, intervals when they rested and slept, and also times when they engaged in discussion and when they reminded one another of what they had seen and heard during the weeks that were past.

Easter Greeting Cards with Envelopes

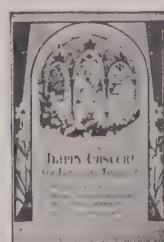


No. 1135

No. 1135. A special Easter Card sentiment used on the card is very beautiful and quite different from any other Easter Card made. \$1.25 for first 100 cards; 25c for each additional. Size, 3 1/4 to 4 1/4 inches.

SPECIAL GREETING CARDS FOR
PASTORS, TEACHERS AND
SUPERINTENDENTS

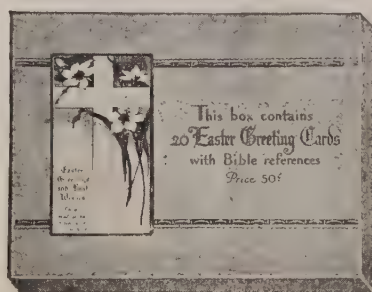
Each year a growing number of Ministers and workers are using this inexpensive but effective method of sending their Greetings to their friends and associates.



No. 1134

No. 1134. "Happy Easter—The Lord is Risen, Hallelujah!" A beautiful design of a stained church window printed in full colors. Also contains four lines of religious sentiment. Size, 3 1/2 x 5 inches.

\$2.50 PER 100. EVERY CARD WITH
ENVELOPE
Special price for printing name of Pastor.
tional 100 cards.



BOX ASSORTMENT OF EASTER FOLDERS
AND CARDS NO. 6

In this assortment there are twenty-four folders and cards varying in size and shape. The designs are attractively printed in bright cheerful colors—each folder or card is gold-edged and with an envelope. Price, \$1.00 complete.



BOX ASSORTMENT OF EASTER
CARDS NO. 5

This assortment contains twenty beautiful cards of various sizes, printed in ten colors—each card gold-edged and with an envelope—the designs are most attractive. Price, 50 cents complete.

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SCHAFF BUILDING, 1505 RACE STREET, PHILADELPHIA, PA.

Their prayers also helped to prepare them for what was about to come to pass. Jesus has said that they would be baptized with the Holy Spirit "not many days hence." They did not know just how soon the promise would be fulfilled, nor in what manner, but they prayed and waited.

They gathered in the upper room after the ascension, which took place on Thursday. Perhaps they looked for the fulfillment of the promise on Friday, the day on which He was crucified; but the day passed, and the Spirit did not come. Saturday, the Jewish Sabbath, passed, and He did not come. Then came the first day of the week, the day on which He had risen from the tomb, the day which had already become sacred to them, and the day on which He had met with them a number of times between His resurrection and ascension. But the day passed, and He did not come.

Let us try to put ourselves in their places, and to see how we would feel under such circumstances. Prayers are not always answered as soon as we think they ought to be, or in the way in which we think they ought to be, but we must have patience and believe that in God's own time the answer will come. Think of Monica, the mother of Augustine, who prayed for years for the conversion of her son, and when the answer came at last it

was worth waiting for, because Augustine became one of the greatest of the Church Fathers, and his writings had a wonderful influence upon the thought of the Church for centuries.

"Not many days hence," Jesus had said. This was only the third day. But Monday, Tuesday and Wednesday passed, and He had not come. Still they prayed and waited; still they waited and prayed. They doubtless had high hopes that the Spirit would come on Thursday, a week after the ascension, but the day passed away without His appearance, and very likely a shade of disappointment passed over their hearts.

But they would have patience. Perhaps Friday would bring an answer to their prayers and reward their faith in the promise. The second Friday and the second Saturday passed, but neither day brought a sign of the Spirit's coming. Did any of them begin to doubt? Did they begin to reason that the "not many days" were beginning to approach "many days"? But the fullness of the time had not yet come.

Then dawned the first day of the week, the tenth day of their Pentecostal prayer meeting, the fiftieth day after the resurrection—what an auspicious day!—"and suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." He had come! the Holy Spirit had come! Jesus' promise was fulfilled! their prayers were answered! And something happened of which they had not dreamed. God's promises are always richer and fuller than we expect them to be. The Church was born!

It was the fiftieth day after the resurrection, and that fact has given the name to this day—Pentecost, the Greek name for fifty. That is why we call the continued

PEN PRICKS

By John Andrew Holmes

While the fairway is a pleasant part of life's course, we should accept the bunker in a sportsmanlike spirit.

prayers of those charter members of the Church "the Pentecostal prayer," and that is why we call this year the Pentecostal year, the 1900th anniversary of the birth of the Church and of the coming of the Holy Spirit.

If we want this Pentecostal year to be the blessing to the Christian Church that it ought to be, and if we want to enjoy more fully the presence and power of the Holy Spirit in our own lives, we must also engage in Pentecostal prayer.

The Family Altar

By the Rev. John C. Gekeler

HELPS FOR THE WEEK MARCH 24-30

Practical Thought: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

Memory Hymn: "O Sacred Head, Now Wounded."

Monday—The Child in the Church.
Luke 2:41-51.

The child will not be in the Church unless his parents are there. Jesus was there because Joseph and Mary, in the first instance took Him there. Investigation shows that when parents are both members of the Church, a larger percentage of their children are also in the Church. "One thing helped me in preaching today," said a clergyman. "What was it?" inquired a friend. "It was the attention of a little girl who kept her eyes fixed on me and seemed to hear and understand every word I said. She was a great help to me." Other preachers can say the same thing. One preacher frankly says the presence of children frequently improves his sermons by their appeal for greater simplicity. Bring the child into the Church since it is his Father's House.

Prayer: Dear Father, for the sweetness and eagerness of children we praise Thee. Grant us, their elders and instructors, sufficient wisdom and grace and patience to lead them aright. May they become, through us, enamored of Jesus their Saviour. Amen.

Tuesday—How to Meet Temptation.
Matt. 26:36-44.

Oftentimes but little time is given us for decision in moments of temptation. One is best armed against it by committing oneself to positive righteousness. Even so constant watchfulness is required. "An aviator recently said that when you loop the loop in an aeroplane it is necessary to move the control stick in just the right direction when you get to the point where you are upside down, in order to complete the loop. If you fail to do this, you begin to come down head first." Thus every day decisions must be made. They must be made instantly. Unless the "control stick" points in the right direction—Christward—disaster will follow. Let us learn how to point the life toward Him each day, then when temptation assails 'twill be easier to decide for the right.

Prayer: Help us to learn from Thee, dear Saviour, how to meet temptation. May our hearts be filled with Good, then sin will find no room therein. Amen.

Wednesday—The Keynote of Jesus' Ministry. Luke 5:27-32.

"A celebrated physician who always entered a sick room with a smile upon his lips was asked how he could be living among so many terrible diseases and yet not be overwhelmed by them. He replied: 'I always look upon disease from a curative standpoint.' The heart of Jesus would

THE PASTOR SAYS

By John Andrew Holmes

The humanist's notion of prevailing prayer is to talk into a telephone whose wire is cut.

have been broken long before he reached the cross had he not looked upon sinning humanity from the 'curative standpoint.' Unlike the crowds of people who attended a recent murder trial that was characterized by such salaciousness, there was nothing morbid in Jesus' interest in sin. His critics found fault with Him for associating with sinners, but He did it because He loved them and not their sin.

Prayer: We would be possessed of Thy hatred of all sin, dear Lord. Help us, too, like Thee to love the sinner, and seek to win him from it. Amen.

Thursday—Who Are Great in the Kingdom? Matt. 20:20-28.

Christ's ideal of greatness is that greatness comes through humble service and the forgetfulness of self. In George Eliot's "Romola" the heroine gives a keen analysis of selfishness. "There was once a man, very near to me, who made all fond of him by his clever and beautiful manners. He had no thought at first of anything cruel or base. But because he tried to slip away from everything unpleasant and cared for nothing else so much as his own comfort and ease, came at last to commit the basest deeds. Denied his father; betrayed every trust that he might keep himself safe and comfortable. And yet calamity overtook him." "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Prayer: Help us, dear Saviour, to think more of Thee and of serving Thee than of self and selfish rewards. May we give ourselves freely in the service of others that Thy Kingdom of love may come upon earth. Amen.

Friday—Learning of Jesus.
Luke 9:49-56.

Here is a lesson in true tolerance. The nameless disciples were followers of Jesus even though they were not of the number of the Twelve. Because they were not the "hot-headed John" forbade their activity. How often John has been imitated by Churchmen since then! Must my views always prevail? My methods always be followed? Jesus shows a better way. Another expression of that same intolerant attitude found voice when James and John would have burned up the villagers who had no welcome for Jesus. He would have no bloody inquisition urge on His Kingdom. Have we caught the gentleness of the Master's spirit?

Prayer: We bow our heads in shame, dear Master, because oftentimes we have been intolerant toward Thy servants who may not have labored in all things as we have done. Give us a truly loving heart for all Thy children. Amen.

Saturday—The Peril of Refusing to Hear.
Zech. 7:8-14.

The voice of God sounds forth warning against sin. It rings in the sacred Scripture, and whispers in the quiet conscience. He has set the prophets, his watchmen, upon the walls of Zion to repeat those warnings. Man can find no excuse for his disobedience. Not to listen to those repeated warnings is most certainly foolhardy. Destruction lies in the path across which the danger signal has been thrown. We'd better heed it, brother, ere it is too late.

Prayer: For the mercy that warns against sin and disobedience, we praise Thee, O God. Grant unto us the aid of Thy Spirit that we may give heed and

escape the impending doom. In Thy dear name, O Christ, we pray. Amen.

Sunday—The Good Shepherd.
John 10:7-16.

Jesus is both the Door to the fold and the Shepherd. No single figure of speech can fully set forth all that He means to men. Through Jesus all the protection of God is bestowed upon us. Through Jesus we find ample food for our souls. Through Jesus all fullness of life floods our very souls. How strong the contrast between what Jesus offers and what sin promises.

Prayer:

"Tell me, my Saviour,
Where Thou dost feed Thy flock,
Resting beside the rock,
Cool in the shade:
Why should I be as one
Turning aside alone,
Left, when Thy sheep have gone,
Where I have strayed?"

"Show me, my Saviour,
How I can grow like Thee;
Make me Thy child to be,
Taught from above:
Help me Thy smile to win;
Keep me safe folded in,
Lest I should rove in sin,
Far from Thy love."

—Charles S. Robinson.

"That is a fine looking horse," said Henry Ward Beecher. "Is he as good as he looks?"

"Yes. He will work any place I put him."

"I wish he were a member of my Church," said Beecher.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

CARVING A CHARACTER

By Helen Searles Marsh

"I do not know what to do with my two boys," a wealthy woman declared. "They are very destructive, always scratching the woodwork and marring, yes, actually destroying, the furniture."

"We are in despair over their lack of appreciation of the beautiful in the home," added the father.

Mr. and Mrs. Jordan had an unusually elegant home. The two boys, eight and ten, had been brought up in an artistic environment, but had been sadly restricted with regard to freedom of movement and outdoor activities. They were told continually not to touch, or not to do this or that until they found indoor life, including games, books and study, irksome. They were normal boys and wanted real work and play.

A noted wood-carver heard the complaints of the parents, and was interested at once in the so-called unruly, mischievous and destructive boys.

"They are rather too old to begin to form good habits now," he said. "However, send them to me. I think I know just what these youngsters need in the way of discipline."

He took them to his workshop-studio. They were given tools and were taught to sharpen and care for them. He showed them what could be done with these instruments in creating something worth while and artistic from a piece of oak or mahogany.

Slowly, patiently and happily the boys worked with this artist, who was teaching them lessons in character-building as well as in wood-carving.

It was not long before both boys began to feel respect for the efforts in craftsmanship, represented in the hand-carved

furniture and beautiful woodwork in their home.

"How much hard work and skill it must have taken to make just one design on this chair," the older boy said to his father one day, gazing at a familiar piece of furniture with new eyes. And a week or so later, "It must have taken a long time to build this library table of mahogany. How wonderfully it is carved!" "Just how did you do it?" the delighted father asked the artist the next time they met.

"I put the mischievous but ingenious hands to work," the artist explained. "The boys were taught to be responsible for their tools, and to design and create simple, useful things—a glove box for their mother, a book-rack for your study and tool-chests for themselves. Their originality and skill in craft-work has increased, but the lesson I really wanted them to get and which they certainly are learning is not confined to wood-carving or to its art in decoration. I mean SELF-DISCIPLINE. They are learning it because they are acquiring the habit of appreciation and so see the need for it."

"The old idea of the kindergarten as a convenient playground for the child has given way to the scientific concept of the value and importance of the early training in these pre-school years."—S. G. Stukes, Agnes Scott College, Decatur, Ga. If there is no kindergarten for the children of your community, a letter to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice, will receive immediate attention.

Birthday Greetings

By Alliene S. De Chant

Just think! Just think! The WHOLE WORLD knows about one of our "Reformed Church Messenger" readers! He's JOHN L. GARMAN, of St. Stephen's Church, New Holland, Pa., and he has set a new WORLD'S RECORD in KITE FLYING! His 50x43½ inches; silk; tail-less kite, OLD GLORY, was in the air 70 hours and 53 minutes, bettering the world's previous record by 8 whole hours and 3 minutes! And John's but 13 years old! But here's John's own story—and your Birthday Lady's pencil "kinda" trembles as she copies it. And I want you to read between his lines how patient and how PERSEVERING he and his Buddy, Truman Diem, and his helper, William Stoner, were:

Kite Flying Contest Experience

My Buddy and I registered as a team for the kite flying contest, to be sponsored by the business men of New Holland and to take place on October 18. From then until the time when the contest started, most of our leisure time was spent experimenting on kites. On October 18 at 1.30 P. M. we went on the field north of our town. We then tried out our three best tail-less kites, to see which one performed best under that certain condition. Previous to the contest we tried out our kites under ordinary conditions, but the day set for the contest was unusually windy. Out of the three kites we chose "Old Glory," a tail-less kite, 50 inches by 43½

inches in dimensions. It was covered with silk. We checked in our time at 2.10 P. M., and picked our position at the east end of a large field. After fixing ourselves for the time being, we settled down to watch our kite. As we were beaten in 2 previous contests we were determined to win this one. From 2.10 to 6.00 o'clock our kite took 3 dives, due to strong gusts of wind. That evening my parents came out and left our auto as a resting place for us during the night. Our kite was acting nicely until about 2 A. M., when some other boy's kite dropped on our string. We immediately rushed to it and were in time to survive it. All then went well until 10 A. M., when another kite fell on our string and forced it to within a few feet of the ground, and after taking the string out of a tree and fighting with it for about 2 hours, we were aided by a wind, and the kite immediately began to climb. There were now only two kites up. At 6.00 the string on the other kite tore and left us alone. That night our kite was acting very funny. It would dive to within a few feet of the ground and then go up again. We abandoned all hope about 10.00 that night, but about 12.00 it calmed and we again had hope. By 2.00 it had gone to the other extreme and was too calm. Our kite was in a current of very little air but it survived until morning. During the night we spotted our kite with a giant air beacon searchlight, which was rented by the committee for the contest. At 9.00 the next morning there came a dead calm, our kite was dropping fast. We started to work on the kite but it did no good as the dropping was not checked. We then started to run across the field with the kite and were helped by one of the committeemen by taking us around the field on his Ford, holding the string. This too was a failure, so we tore the string, tied a rock to the end, and threw it across the electric wires. This gave us two more open fields to run in. We continued our running, taking our kite over and under the wires the whole way across town, dodging trees and

houses as we went. On the south side of town we were joined by a fellow comrade whose kite had fallen early during the contest (William Stoner by name). He immediately started to help us. We were being followed all the time by three of the committeemen, as there were always some committeemen with the kite-flyers. We journey across country for about 3 miles, through fields, and over fences, and over creeks. On one occasion William Stoner carried me on his shoulders to give more altitude to the string. We arrived at the top of the mountain at 11.30 A. M. By this time our kite had begun to take altitude. We stayed here with the kite and were refreshed with hot meals and refreshments sent out by our parents and the people interested in us. At 5 A. M. we had beaten the former world record of 62 hours and 50 minutes. From then until 1.05 P. M. the wind continued to get stronger, until it finally broke the cross-stick and "Old Glory," giving us the record of 70 hours and 53 minutes, fell. The silk was still in very good condition. We both got a great thrill out of the contest.

—John L. Garman.

"As we were beaten in two previous contests we were determined to win this one" greetings to all my "Try, Try Again" boys and girls who are immensely proud of our John L. Garman and his "Buddy" and of "Good Turn" William Stoner.

OH, THESE GIRLS!

"What is an opportunist?" "One who meets the wolf at the door, and appears the next day in a fur coat."

Lady (to clerk)—"I want to buy some lard." Grocer—"Pail?" Lady—"I didn't know it came in two shades."

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE, No. 6

G R E E T
R A N G E
E N U R E
E G R E T
T E E T H

HIDDEN WORD PUZZLE IN RHYME, No. 11

My first is in Winter but not in Spring,
My second's in carol but not in sing.
My third is in daisy but not in rose,
My fourth is in slipper but not in hose.
My fifth is in lilac but not in tree,
My sixth is in hillock but not in lea.
My seventh's in garden but not in field,
My eighth is in garner but not in yield.
My ninth is in pansy but not in pine,
My tenth is in aster but not in vine.
My eleventh's in tuber but not in plant,
My twelfth is in culture but not in can't.
My thirteenth is in tulip but not in phlox,
My fourteenth is in crocus but not in box,
My last is in surface but not in rocks.

My whole is a sweet and modest little Spring flower.

—A. M. S.



William Stoner
John Garman Truman Diem

FRANKLIN AND MARSHALL COLLEGE

Religion has had a prominent place in recent months in the life and thought of Franklin and Marshall College. Outstanding features of the program have been the bringing of a number of prominent preachers to Lancaster for Sunday evening services, the holding of a Conference on World

Problems, and an effort to develop the personal religious life during Lent. Special Sunday services designed to meet the needs of students have been conducted once a month during the college year. In keeping with the policy of affiliating students more closely with Churches in the community, these services have been held in various city Churches. The response to

this plan has been most encouraging; in each case the preacher has spoken to a large audience made up of both students and townfolk. The following speakers have already visited Lancaster: Oct. 13, Prof. A. Bruce Curry, Union Theological Seminary at St. Peter's Reformed Church, "Taking Jesus Seriously"; Dec. 8, Prof. Henry F. Van

Dusen, Union Theological Seminary at First Reformed Church, "The Modern Quest for God"; Jan. 12, Wm. W. Ellsworth at St. Paul's Reformed Church, illustrated lecture on "The Making of the English Bible"; Feb. 23, Bishop Francis J. McConnell at First Methodist Church, "Christianity and World Needs"; Mar. 9, Prof. Harry H. Tweedy, Yale Divinity School at St. John's Lutheran Church, "Having a Religion of One's Own." The last guest preacher of the year will be Prof. Halford E. Lucecock, of the Yale Divinity School, on April 6.

The Conference of World Problems, held Feb. 24-25, reached practically every student of the college. The purpose of the conference was to promote world friendship and stimulate an interest in religious, political and economic issues throughout the world. Three speakers of national prominence spoke on each of the 2 days, appearing in the classrooms and in special meetings. The group of speakers included Dr. George Stewart, of Stamford, Conn., who dealt with European problems primarily; Mr. J. V. Tunga, a native of Ceylon, who spoke of the present political situation in India as well as of Indian literature, philosophy and religion; Alden G. Alley, a professor in the Newark Law School, who spoke on the League of Nations and the Disarmament Conference, and Charles C. Corbett, Christian World Education Secretary of the Student Division of the Y. M. C. A., who lectured on problems of the Pacific, China and Mexico. Each of these men made at least five addresses a day.

Classes in History, Political Science, Economics, Religion and English were given over to the speakers. Several of the visiting lecturers spoke also before civic clubs and broadcasted through a local radio station. Few events sponsored by the College have aroused so much favorable comments from students and citizens as this conference. Franklin and Marshall co-operated with other colleges in Eastern Pennsylvania in making possible a series of such conferences.

One hundred copies of the Federal Council booklet, "The Fellowship of Prayer," have been distributed among students as a stimulus to daily meditation during Lent. A series of voluntary devotional services

is being conducted each Wednesday morning during Lent, led by members of the faculty and by students who are serving Churches in the community.

These activities are planned by the Student Christian Association, in co-operation with the Department of Religion. Prof. Paul M. Limbert and 6 students attended the Mid-Winter Men's Conference of the Middle Atlantic Council of the Y. M. C. A., held at Buck Hill Falls Inn Feb. 14-16. Six members of the faculty attended the 4th annual Faculty Conference at Harrisburg on March 8, under the auspices of the State Y. M. C. A., where the discussion centered about the influences that develop spiritual life on the campus.

The catalog of Franklin and Marshall College for 1929-1930 has been issued. The growth of the institution is shown when this catalog is compared with the one of 1909, when Dr. Henry H. Apple became president of the institution. Then there were 13 members in the faculty, 187 students, 10 buildings and no executive officer except that of the president. Now the faculty numbers 45, enrollment of students 752, 18 buildings, and, besides the president, the executive officers are dean, librarian, curator of museum, alumni secretary, graduate student secretary, and comptroller.

The following additional departments have been added: business administration, education, psychology, political science, sociology, and religion.

The new catalog gives a full description of the "Fackenthal Laboratories" erected during this last year and presented to the College by B. F. Fackenthal, Jr., president of the Board of Trustees. This building has special reference to the training of students for the medical schools. The Science Building, in which the laboratories were formerly placed, has been remodeled and is now used for recitation purposes.

The student enrollment of 752 is the largest in the history of the College. In the list of colleges and universities of the State of Pennsylvania, this ranks Franklin and Marshall at the top of the smaller institutions and just below the large universities.

In the College Calendar the Easter recess is April 17 to 22, the semester examinations May 19 to 29, and Commencement Day on June 2, 1930.

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from 250,000 to one million. "For then," said he, "Christianity will endure and grow of itself." Being an ardent and consecrated Christian himself, he is wielding a marvelous influence for Christ among his own people. He is, however, a different sort of evangelist from many others who bear that title. "He is an evangelist with a scientific mind." He is at the same time a "guild socialist intensely interested in the co-operative movement." His evangelism, therefore, takes on a very practical character. It is a social as well as a personal evangelism. He seeks to meet the problems of poverty, unemployment, relief work, sanitation and other phases of social service. Recently he founded a lay order called "The Friends of Jesus." Five fundamental principles are emphasized: piety, labor, peace, purity and service. He spends much time in prayer and in personal preparation for his work. His prayer hour is from three to four each morning. He says this gives him strength for everything. Without it he would be utterly helpless and could not do his work or preach the Gospel to the poor. He preaches four or five times a day, and day after day, and writes three books a year besides serving as the spiritual leader to win a million souls for Christ in Japan.

Another phase of successful Evangelism in Japan has taken the form of "The Kingdom of God Campaign," which is a united evangelistic movement. Japan celebrated the New Year by holding union prayer meetings the first three days in January, which were attended by thousands. Christian mass meetings were held in the leading centers. A weekly newspaper is being published devoted entirely to this Kingdom of God campaign. The leading newspapers of Tokyo and Osaka on January 10, conveyed a message from the Churches to the non-Christian millions in Japan.

In the meantime the National Christian Council of Japan is making a complete survey showing the unevangelized areas. It has already been revealed that there are 30,000,000 of Japanese, principally in the rural regions, who have scarcely been touched by the gospel message.

In China a similar situation, though on a far less extensive scale, prevails. On account of internal strife the lives of missionaries in China have lately been endangered, and their labors greatly restricted. But even here new trophies are won for Christ and new triumphs achieved. Once Francis Xavier, standing before the closed wall of China, exclaimed, "O rock, rock, wilt thou never break?" But today the rock is broken. No land is more plastic, none more full of promise. New ideas fill the air. It is said that the busiest spot in a Chinese city today is the bookstore or the newsstand, and the reading public doubles and trebles over night. Here is an unprecedented opportunity for the missionary to supply suitable Christian literature which shall fill the thought forms of the Chinese with lofty Christian principles. Already a new Sunday School movement in China is trying to capture the youth and implant Christian principles, through Christian persons and the printed page, into their young minds.

In India and in Africa the missionary evangelists have been doing a great and heroic work. India is in a state of unrest, seeking a new life, being dissatisfied with the existing order of things. If the missionary will know how to lead these people forth into a new freedom India's millions may be brought into the liberty of the sons of God.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

As Sunday, Mar. 30, will be Review Sunday, no exposition of the Sunday School Lesson is given in this issue.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

March 30—Successful Evangelism in Mission Fields.

Acts 16:13-15; 25-33.

Evangelism has been the first and also the most successful method of work in all mission fields. While educational and medical and industrial efforts have been contributing factors, the preaching of the Gospel has held a foremost place in the missionary enterprise. Through efforts along this line thousands of persons in non-Christian lands have been led to accept Jesus Christ and hundreds of Churches have been founded in which these people are taught the Christian way of life. While the missionaries themselves were the pio-

needs in this work they have recruited a large number of native evangelists, men and women, who go up and down among their own people and tell them the story of Christ. Perhaps the greatest force today in these lands is found among these native workers. In some countries the question is raised whether the missionaries might not now be dismissed and the work left solely in the hands of those who have already been won for Christ. It is a fact which the history of every country substantiates that a country is never wholly won for Christ by those who have come to it from without, but only by those who are native to it, who know the genius, the thought, the life of the people who live in it. The most hopeful side of the missionary task, therefore, appears in the ever increasing number of natives who become spiritual and Christian leaders among their own people.

One of these outstanding leaders today in Japan is Mr. Toyohiko Kagawa who has been called "the mightiest Christian leader in Japan." He has set out to increase the number of Christians in Japan

While evangelism is sometimes seemingly slow in the non-Christian lands, it is not done in vain. God's word never returns unto Him void, but it shall accomplish that whereunto it has been sent and prosper where it has been proclaimed. The day is yet coming when the knowledge of the Lord shall cover the earth as the waters cover the deep, and when every man shall know the Lord and shall serve Him in gladness and in truth.

REDEDICATION OF FIRST REFORMED CHURCH, HAMBURG, PA.

By the Rev. D. R. Krebs, Pastor

(See picture of beautiful interior on cover page)

The First Church of Hamburg, Pa., the Rev. Dallas R. Krebs, pastor, had an event of deep significance to the congregation and the community when the rededication services were held Jan. 5 to 8, inclusive. The Church erected in 1898 was renovated within and without; the Sunday School rooms enlarged and modernized; the social hall and kitchen completely renovated. The exterior was painted, and beautiful lights placed at all entrances.

The interior of the Church is most attractive. The auditorium was completely renovated. The old lines, however, were conserved. The vestibule entrance was beautified with a tile floor and the walls given a travertine finish. In the auditorium proper the walls were refrescoed. The chancel was enlarged. The beautiful altar, rerodos and panels, lectern and pulpit, chancel rail and communion rail, the two magnificently carved organ screens, have awakened many favorable comments. The work is by Swaboda, Schaff Building, Philadelphia, and is exceptionally artistic. Deegan chimes were added to the organ. The exquisite and massive bronze lighting fixtures, the altar cross, and vases, the re-finished wood work and floors, new carpet in aisles and chancel, the enlarged choir loft with new pews, all these have completely transformed the auditorium and made it indeed beautiful and worshipful.

The Church School building has been remodeled, additional space added by raising the back portion an extra story. By the placing of partitions of the rolling type we are in a position to take care of all departments. We now have a Church School adequately equipped to do departmentalized work. The social and recreation hall is in the basement of the Church School building. This too was completely overhauled, with a modern and up-to-date kitchen completely equipped. A new heating plant and oil burner was installed to heat the entire plant. The total cost of all improvements was \$45,500.

Sunday, Jan. 5, was dedication day. The preacher for the day was the Rev. Paul S. Leinbach, D.D., Litt.D., editor of the "Messenger." Two excellent messages were listened to by large audiences. The dedication service was in charge of the pastor. Monday evening was Community Night. Greetings were brought by the Protestant pastors, the Rev. Rufus Kern, of the Lutheran Church; the Rev. O'L. MacLachlan, of the Methodist Church; the Rev. L. W. Lutz, of the Evangelical Congregational Church. The combined choirs of the Lutheran and Methodist Churches rendered special anthems at this service. Tuesday evening was Former Pastor's Night. A remarkable fact in connection with this occasion is that all the former pastors are living and active in the ministry. Four of the five former pastors were present: the Rev. George W. Gerhard, of Reading; the Rev. Karl A. Stein, D.D., of Pittsburgh; the Rev. Charles F. Freeman, of Doylestown, and the Rev. Walter R. Clark, of Turbotville. All brought greetings. The Rev. Irwin G. Snyder, of Monroe, could not be present, but sent a letter of greeting and good will. A congregational reception followed the services, at

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which the former pastors present enjoyed meeting their former parishioners.

Wednesday evening we observed Bible School and Young People's Night. Our full orchestra of 25 pieces furnished music for this service. We were most fortunate in securing Mr. Harry E. Paisley, of Philadelphia, president of the State Sabbath School Association of Pennsylvania, to give the address. It was a masterful address, touching upon Young People's Work.

The following memorials were given: the altar, by Mrs. J. J. Jerome Miller in memory of her husband, Elder J. J. Jerome Miller; the pulpit, by Mrs. George W. Shomo in memory of her husband, Nathan Confer, Jr.; the chimes, by Percy and Warren Burkey in memory of their father, Elder John D. Burkey; the lectern, by the Geary Family in memory of Charles and Warren Geary; the chancel rail, by Mr. and Mrs. Calvin D. Baer in memory of Paul Baer; clergy chair, by Mrs. Alfred Raubinholt in memory of her parents, Mr. and Mrs. Lewis G. Romich; clergy chair, by Miss Mayme Ebert in memory of her mother, Mrs. Kate Koller Ebert; light fixtures, by Dr. Charles F. Shollenberger, of Denver, Colo., in memory of his wife, Ella Schmehl Shollenberger; transom window, by Mr. and Mrs. Oscar A. Stitzel in memory of their son, Samuel R. Stitzel; offering plates, by the Spatz Family in memory of their father, John W. Spatz.

The committee under whose wise guidance the work was accomplished was as follows: Robert P. Miller, chairman; Elmer W. Keiser, secretary; George W. Shomo, treasurer; Lewis R. Burkner, Henry J. Diener, Irwin A. Diener, Harry E. Geary, Horace R. Stroh and Charles J. Tobias.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
THE MISSIONARY HOME

The absorbing topic at annual meetings of Classical societies in Eastern Synod will be the Missionary Home. Recent information is full of encouragement. One friend

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writes: "Work on the Missionary Home is going on with remarkable speed. It is all under roof—though it is not yet slated. Many of the windows, with their leaded panes, are in, and we can get an excellent idea of how it is going to look amid its surroundings. Today I viewed it from every angle—from nearby and far off, and I certainly am proud of it.

"Inside you can see clearly how all the rooms are to be. You can go up and down all the stairways and the spaciousness and brightness of the rooms are apparent. Very soon the slate roof will be on, the heating system will be working and the plastering will begin."

A Lawyer's Reaction

Not long ago, a Lancaster lawyer stopped a member of the Building Committee of the Missionary Home and said: "I've been watching that Missionary House as it goes up. It looks fine but you've got an awful lot of roof there. Right now—if it's not so specified—you ought to decide to insulate the ceiling under the roof. It will cost more but it will pay in the end—in comfort both in winter and summer."

Immediately the member of the Building Committee called up the architect and inquired about the specifications. He replied that Celotex insulation was specified above all the second floor ceiling! In building this Home, every effort has been made to build adequately and to build so that the upkeep will be a minimum.

Senior Missionary and Wife Visit the Home

During the brief visit to Lancaster, when the farewell reception at the Seminary brought Dr. and Mrs. D. E. Schneder to the city, these two missionaries took time to visit the Missionary Home, go over the apartments, and admire the Home and its appointments. It is to be regretted that the Home was not finished for them on this furlough.

Our president, Mrs. Irene A. Anewalt, attended the farewell reception for missionaries Mary Hoffman and Carl Sipple in Zion Reformed Church, Allentown, morning and evening of Sunday, March 2. On the evening of March 4 a farewell reception for Miss Hoffman was given by her home congregation at Egypt, Lehigh Co.,

addresses were made by Mrs. Anewalt and the Rev. Simon Sipple. The young people of the congregation presented a fine Kodak to Miss Hoffman.

A Call to Service

The recent survey made by the Department of Organization and Membership reveals the fact that only a small percentage of the women and girls in the Reformed Church are members of a missionary organization. This together with the loss of members in the W. M. S. of G. S. brings forth the question: What can we do to awaken a deeper interest in the cause of missions among our women, that we may not only increase our membership, but also hold all who are now members? Our primary need, we believe, is more prayer, daily prayer, not only by the secretaries of this department, the president and membership committee of the local societies, but by every faithful member who is seeking to do her Master's will. Will we do it? If we wish success there is no other way—we must lean heavily upon our Lord. Then let us prayerfully, tactfully, help our women and girls to realize that the Great Commission was not only for the early disciples, but for us—that Christ does not ask us to go into all the world on the condition that it meets with our approval: nor does He ask us to wait until our homeland is Christianized before we carry the gospel to other lands. The word if, does not appear in His Commission, but the "Go ye" is so simple that a child can grasp the meaning. What can a Christian do but be obedient to that command! May God strengthen us in this Pentecostal Year to do greater things in His name!

—Anna Groh.

Urgent Appeal from Western Pennsylvania

Mrs. M. G. Schucker, president of the W. M. S. Pittsburgh Synod, writes: "For a Bigger Woman's Missionary Society, the program must provide for extensive growth, without relaxing in cultivation of minor and intensive resources. The field of special effort must be in unorganized congregations. If any Synod, when we compare the number of congregations with missionary societies to the total number of congregations in the Synod we will discover that a large percentage of women are not reached by the organized work of the Woman's Missionary Society. May we

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1906 Times Building, New York

not assume that the unorganized congregations have as large number of women, willing and eager to aid the cause of missions as the congregations where societies exist?

"The important question is: 'How to make the proper approach to such congregations. I do not presume to have the plan, I wish, however, to outline a suggestive course of action. The Classical society must function at this point. The annual meeting would seem to be a favorable time for a program designed especially to interest the women in unorganized congregations. The first step will be to get women from such congregations to the Classical meetings. Special invitation to pastor's wives and other women may bring this about. A number of things may be arranged for their particular benefit, i. e., an appropriate address to them as a group, individual urging, counseling, and suggestions as to organizing new societies in their respective congregations. We need not expect much result from first letters. If Classical workers are sincere they will repeat and repeat letters and invitations until organization results.

The annual spring meeting of the Woman's Missionary Society of Tohickon Classis will be held Saturday, April 5, 1930, in the Blue Church, near Coopersburg, Pa., Rev. Wm. Cogley, pastor. Sessions at 9.45 and 1.30 o'clock. Box lunch. Mrs. L. L. Anewalt and Miss Alice Traub will be our guests. A cordial invitation is extended to attend the meeting.

—Mrs. G. R. Greger, Cor. Secty.

The 17th annual meeting of the Woman's Missionary Society of Virginia Classis will be held in St. Michael's Church, Bridgewater, Va., April 2-3. All credentials should be sent to Mrs. J. T. Leavel, Mt. Crawford, Va. The names of those who wish entertainment must be sent to Mrs. Percy Rhodes, 112 Cantrell Ave., Harrisonburg, Va., by March 25.

—Bessie V. Grove, Cor. Secty.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Damage expected to exceed \$30,000,000 and more than 175 deaths have been caused in Southern France by floods, of the Rivers Tarn, Lot, Garonne, Aude, Agout, St. Amour and Correze. The French government has taken immediate relief measures for the victims of the flood.

The Coolidge Dam, great irrigation structure on the Gila River, designed to furnish water for 1,000,000 acres, including the Sacaton Indian reservation, was dedicated March 4 by former President Coolidge. About 15,000 people were present at the dedication.

Sixteen persons were drowned and 5 were injured March 4, when a landslide and a huge wave swept the Beach of Camara de Lobos, Madeira Islands. All carnival festivities were canceled.

Economic conditions in Palestine have improved according to the 23rd annual report of the American Jewish committee made public March 4. In February, last year, it declares, the British Colonial Office announced that 1,500 Jews were then unemployed and this number has been re-

duced to 850. A total of 15,000 acres has been purchased by Jews for orange groves, one-third of this acreage has been planted.

By a vote of 47 to 39, the Senate March 5 adopted the Smoot amendment to the tariff bill increasing the duties on sugar, thus reversing its action of Jan. 16, when it agreed, by 48 to 38, to adhere to the duties on the product levied by the Fordney-McCumber act of 1922.

President Hoover is hopeful that the unemployment situation will be greatly remedied in the next 60 days, according to a statement from the White House, March 5. He believes that the machinery already set in motion will bring about the desired relief.

Secretary of State Stimson issued a statement March 5 saying the prospects of the naval conference indicated a net reduction of 200,000 tons in the American fleet, built, building and appropriated for. This applied to capital ships, cruisers, destroyers and submarines, but not to aircraft carriers.

Arthur T. Hadley, president emeritus of Yale University, died in Japan March 6, according to a cablegram received at New Haven. Dr. Hadley, who was 73 years old, died of pneumonia at Kobe. He left from New York Dec. 3 for a round-the-world cruise, accompanied by Mrs. Hadley.

President Hoover has asked Congress to grant \$150,000 for expenses of the American delegation at the London naval conference in addition to the \$200,000 allowed originally. The additional funds are expected to last until mid-April.

Viscount Gladstone, son of the former Prime Minister of England, died March 6 in his Hertfordshire home at the age of 76. He wrote a biography of his father and a book of memoirs, "After Thirty Years."

Automobile accidents caused 564 deaths in 78 cities of the United States during the four weeks ending Feb. 22, 1930, the Census Bureau has announced, as compared with 466 during the period ending Feb. 23, 1929.

Lord Baden-Powell, founder of the Boy Scout movement, and Lady Baden-Powell, who is chief guide of the Girl Scouts of England, made a two days' visit to New York before sailing for England after a stay in Bermuda.

Representative James P. Glynn, of Connecticut, died suddenly March 6 on a train while returning to Washington from the funeral of Representative J. A. Hughes at Huntington, W. Va. His age was 62.

Grand Admiral Alfred P. Friedrich von Tirpitz, "creator of the German navy," died at Ebenhausen March 6. He was the sponsor of the U boat warfare.

Four military aviators were killed Mar. 6 before thousands of Czechoslovaks celebrating President Masaryk's 80th birthday.

Demonstrations by Communists in the leading cities of this country March 6 resulted in many arrests and injuries to more than 60 people. The demonstration in the various European cities was the cause of several deaths, many injured and arrests.

Dr. Selden Palmer Spencer, a Presbyterian missionary and son of the late Senator Spencer, of Missouri, died March 6 at Canton, China. Dr. Spencer was sent to China in 1915, and was connected with the Lingnan University.

William Howard Taft, the only man in the history of this country to have filled both the offices of the President and the Chief Justice of the United States died at his home in Washington in his 73rd year Mar. 8. The burial took place at Arlington Cemetery and full military honors were accorded. President Hoover issued a proclamation of national mourning for 30 days, canceled all White House social engagements during that period and ordered that the flags on government buildings fly half mast. Mr. Taft has been characterized as "the most beloved man in a generation." Men of prominence in judicial, legal, educational and business circles all over the world paid tribute in praising his great character and his distinguished career. Before the service in the All Souls Unitarian Church, the body laid in state on Lincoln's bier under the capitol dome for 3 hours.

Former President and Mrs. Coolidge returned March 9 to their home in Northampton, Mass., after an extended visit to Florida and California.

Supreme Court Justice Edward Terry Sanford died suddenly at his home in Washington Mar. 8. Death was laid to uremic poisoning. He was 64 years old. The body was taken to his native Tennessee for burial.

Oliver Wendell Holmes, Associate Justice of the Supreme Court and senior member of that tribunal in age and length of service, was 89 years old Mar. 8. He is in excellent health and spent the day in attendance upon his duties. He is in his 28th year of service on the bench.

The \$7,000,000,000 program of construction work which is expected to help relieve unemployment conditions is being speeded

up by Federal and State governments and private public utility companies, Secretary of Commerce Lamont has stated.

Gifford Pinchot, Governor of Pennsylvania from 1923 to 1927, has announced his candidacy for the Republican nomination for the same office at the May primary. Mr. Pinchot is entering the lists against Samuel S. Lewis, of York County, and Francis S. Brown, of Philadelphia.

Rear Admiral Richard E. Byrd, leader of the Antarctic Expedition, with his men reached Dunedin, New Zealand, Mar. 10 after being away one year and 14 weeks. Welcome cheers marked the return to civilization.

President Hoover has approved the plan submitted by the investigating commission at Haiti for the restoration of representative government in that island at the earliest moment possible in order to prevent a threatened uprising. The plan has also been agreed to by President Louis Borno.

Eighty-seven miners were rescued from the blazing Wolf Run Mine of the Warner Collieries near Steubenville, O., after 89 had been trapped 6,000 feet from the surface. Two men were killed.

Miss Elinor Smith established an unofficial world's altitude record for women Mar. 10, when she went more than 30,000 feet up from Roosevelt Field, L. I.

The largest and possibly the most costly private yacht ever built, the "Corsair," owned by J. P. Morgan, will be launched from Bath, Me., April 10.

One hundred and four persons were killed and more than 100 injured Mar. 10 in a fire which broke out at a motion picture show at the Chinkai naval base in southern Korea. Most of the victims were Japanese naval men and their wives and children.

The American Red Cross through Ambassador Walter E. Edge gave \$5,000 for the relief of the victims of the French flood. Ten thousand are homeless.

Henry Ford now has available 25,000 acres of Georgia farm land for use in aiding Thomas A. Edison's experiments in making rubber from golden rod.

THE REFORMED CHURCH IN LANCASTER COUNTY DURING THE EIGHTEENTH CENTURY

(Continued from page 2)

to several country congregations, especially to Seltenreich, near New Holland, where he opened the oldest Church record, and also at Schaefferstown, now in Lebanon County, where he was apparently the first pastor. In 1743, Rieger went to Holland, where he studied medicine at the University of Leyden. When he returned to Lancaster in 1745, he practiced medicine and preached. When Michael Schlatter arrived in the fall of 1746, he found him ministering to Schaefferstown and Seltenreich, in Earl township.

A notable event occurred in 1742, when Count Zinzendorf, the founder of the Moravian Church, arrived in the province and made the attempt to unite all the German Churches in the province into one religious body, in which all, without giving up their denominational differences in doctrine, might work together in practical Church work. In pursuance of this aim a number of missionaries were sent to visit among the Reformed Churches. The first of these was Jacob Lischy.

According to a report which Lischy pre-

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pared in December 1744,¹¹ he was ministering to at least eight preaching places in Lancaster County. There were: Muddy Creek, Cocalico, Warwick, Donegal, Seltenreich in Earl township, Kissel Hill, Muhlbach and Quittopahilla. The last two are at present in Lebanon County, but at that time they were in Lancaster County, as Lebanon County was not cut off until 1813. This list of Lischy's preaching places shows plainly how rapidly Reformed congregations were forming during the decade from 1740 to 1750. Several of these congregations were definitely organized by Lischy and Churches were built.

At Muddy Creek Lischy opened the oldest record, still in existence. The first thing he entered was an elaborate constitution, which covers fourteen pages. It is signed not only by the elders of the congregation, but by all the members, 62 in all, among them appears John Michael Amweg as the 9th signer. This was done on May 19, 1743.

When Lischy left Lancaster County in 1745 and settled in York County, most of these congregations, especially Muddy Creek, Cocalico and Quittopahilla, were again served by Tempelman.

¹¹ The report of Lischy was translated and published by the writer in the *Reformed Church Review*, Vol. IX, pp. 517-534; Vol. X, pp. 85-98.

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An important year for the history of the Reformed Church in Pennsylvania was the year 1746, when Michael Schlatter arrived as the representative of the Reformed Church of Holland, sent for the purpose of organizing the Reformed congregations of Pennsylvania into a regular Synod, called the Coetus of the Reformed Congregation of Pennsylvania.¹²

Schlatter was a great dynamic force, who with tireless energy, traveled through the province, visiting everywhere Reformed congregations, installing elders and grouping neighboring Churches into pastoral charges. On September 29, 1747, four ministers and twenty-eight elders, representing twenty congregations, met in Philadelphia and organized the Coetus of the Reformed Congregations of Pennsylvania. Only two congregations of Lancaster County were represented, the Schaeffers-town Church and Selteneich in Earl township. The Reformed congregation in the city of Lancaster was reported as vacant. Tempelman being unordained, did not appear. But, after his case had been reported to the Fathers in Holland and after their approval had been secured, Tempelman was ordained at Lancaster on October 21, 1752. This was a fitting reward for his many years of faithful labors.

When Michael Schlatter visited Lancaster County in June, 1747, he found Tempelman ministering to Muddy Creek, Cocalico and White Oaks, in the eastern part of the county, and to Quittopahilla, Swatara and Donegal, in what was then the western part of Lancaster County. At that time Tempelman had moved to Swatara and, as he was getting old, Schlatter proposed that he should confine himself to the three congregations nearest to his home.¹³

As Schlatter had found only four ordained ministers in more than twenty congregations, he was persuaded to return to Holland and Germany, for the purpose of securing more ministers for these vacant congregations. This mission was accomplished from February, 1751, to May, 1752. He was successful in finding six young men, most of them in the University of Herborn, who were willing to go with him to America. They were duly commissioned in Holland and arrived in Pennsylvania in August, 1752, being at once assigned to the vacant charges. Two of the new missionaries were sent to Lancaster County, Philip William Otterbein, assigned to Lancaster, and John Waldschmidt, assigned to Cocalico and neighboring congregations. The arrival of these new missionaries gave new life to the Reformed Churches in Lancaster County, because through them they received a well-educated and settled ministry.

(Continued next week)

¹² The Minutes and Letters of the Coetus of Pennsylvania, 1747-1792, were translated and published by the writer, Philadelphia, 1903.

¹³ See Life of Schlatter by Dr. Harbaugh, pp. 158-160.

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Here are the questions, which, I trust, may be helpful.

1. Do your Church School teachers believe that religion can be taught, and that human nature will respond? There are some very good people who hold that religion is something so ethereal and heavenly that it belongs to another world, and in no sense should be submitted to the usual human teaching processes. Some, too, hold that religion can be caught, but not taught. Just what they mean, I'm not sure. The vast majority of Church School workers believe, of course, that religion not only can, but should, be taught, and that the Church School class is the major agency. Jesus was the greatest teacher of religion

the world has ever known. Let us read again Matthew, chapters 5, 6 and 7, and see Him seated there on the hillside not **preaching**, but **teaching**. Yes, religion can be taught. Read Fiske, "Purpose in Teaching Religion," or Bower, "Religious Education in the Modern Church." To be pedagogically minded is to believe thoroughly that religion can be taught and that human nature will respond.

2. Do your Church School teachers realize the importance of teaching? Teaching was Jesus' chief method of spreading His kingdom. He was more often called Teacher than by any other name. Preaching is exceedingly important, but there is one preacher where there are scores of teachers. Read that new, stimulating book by Paul H. Vieth, "Teaching for Christian Living." This book takes us out of the old, formal, mechanical process of rote "teaching" and makes teaching a vital, living, creative thing.

3. Do your Church School teachers know the meaning of teaching? The book just referred to will open eyes to a new conception of the teacher's privilege. Read Roberts, "Teaching in the Church School," or Barclay, "Principles of Religious Teaching," or White, "Teaching in the Sunday School," or any of the newer books which will put new zest in the old and ever-wonderful work of the Church School teacher.

4. Do your Church School teachers have an aptitude for teaching? Not all Christians have the gift of teaching. The old expression, "Teachers, like poets, are born, not made," is not the whole truth by a long ways. Many capable Christian men and women who have some pedagogical abilities should not hide the one talent under a bushel. Three of the most profitable hours which any Church School teacher can invest is to read Margaret Slattery's book, "You Can Learn to Teach." Miss Slattery is herself a master of the art of teaching. If she has ever written a dull page, we have never seen it.

5. Do your Church School teachers have a learner's mind? Only the other day, I heard it: "He stopped studying, and, therefore, he stopped." To be pedagogically-minded is to be student-minded with an eagerness to know more. The Church School teacher serves first of all the great Teacher of all, who said: "Ye shall know the truth, and the truth shall make you free." A teacher cannot afford to strike a dead level or dead center, and will not if he holds in high honor the calling of his Lord.

6. Do your teachers fit the age groups to which they have been assigned? Some teachers flounder and fail because they are misfits; given another class would spell success at once. Every superintendent or department principal should carefully study class needs and teacher abilities.

7. Would some of your teachers be better officers than teachers? Here, again, some schools mark time when certain shifts would speed up efficiency and make a lot of folks happier.

8. Are your teachers given a chance to profit by observation of teaching in other schools? Very often a Sunday "off" would be a teacher "on" for a longer, more useful period of teaching, if such a teacher would visit a class similar to her own where the skill of the teacher is well known.

9. Do your teachers have the advantage of supervision? Before becoming a regular teacher, did they have a period of a few weeks of practice teaching, it may be as assistants under a trained teacher? Such planned procedure will make better teachers.

10. What vocational training have your teachers had? Have they pursued any of the standard leadership training courses? So many are now offered in so many places, even by correspondence, only the lazy or wholly indifferent go on month by month without the desire at least to complete some of these units of training.

11. What courses do they need? Does anybody know or care? And has anybody cared enough to find out where the need is greatest, and then set about supplying the need?

12. Would your teachers be willing to form a training class to meet once a week and start toward the worthy goal of more efficient teaching? Could you help them to be pedagogically-minded by creating a zeal for knowledge? Text books are so readable, so accessible, so reasonably placed, that every Church School should have at least two training classes: (1) one of present teachers, (2) one of prospective teachers.

13. Do your teachers read teachers' journals regularly? And does your school supply these, and, if so, is some one giving directions? Does your school offer any incentives, any recognition for the reading of helpful books and magazines?

14. Does your school purchase, from time to time, copies of newer books of importance to teachers? The "Reformed Church Messenger" will be glad to help any Church School choose the best.

15. Does your school help its teachers to go to conventions, institutes, and to enroll in community training schools? Every Church School should create a small fund for this very purpose. A delegated person can bring back best reports and can be most helpful, if wisely chosen.

16. To be pedagogically-minded in the best sense is to have within us, as Church School teachers, the "mind which was also in Christ Jesus," our great Teacher. May we all be apt pupils in His school, which is "never out."

OBITUARY

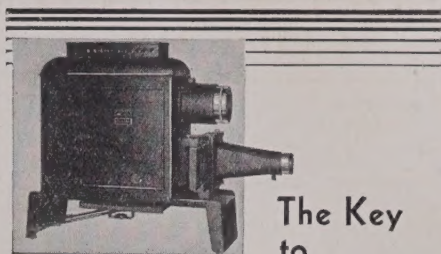
DAVID C. HAVERSTICK

David C. Haverstick, 91 years of age, an elder in St. Paul's Church, Lancaster, Pa., died at the home of his son-in-law, Rev. H. S. Shelly, March 4, 1930. For 60 years he was superintendent of the press room of the "Lancaster Examiner." He was a soldier in the Civil War and chaplain of the G. A. R. He was for many years president of the Y. M. C. A. He was president of the Mechanics Library Association for 28 years and secretary of the City Bible Society for 36 years. As elder in St. Paul's Church, he was secretary of the Consistory for 40 years. He helped organize St. Andrew's Church and was superintendent of the Sunday School for 5 years in connection with his work in St. Paul's Church. He was superintendent of St. Paul's School for 9 years.

He was a hard worker, spending his days in the printing establishment. His evenings were given to calling on members of the Church, Sunday School scholars and families that did not have a Church home. By his personal efforts, he brought scores of members into St. Paul's Church. He saw the congregation grow from a handful of members to be the largest in the city. Dr. Meminger would never have gone to St. Paul's, Lancaster, if it had not been for the persistent efforts of D. C. Haverstick. Mr. Haverstick knew this and made it his business to see that the pastor should succeed in building up the congregation.

St. Andrew's was built and dedicated without one member or one Sunday School scholar. On the day of dedication the announcement was made that on the next Sunday afternoon the Sunday School would be organized. Dr. Meminger and Mr. Haverstick were there and 150 people came to see the school organized. In a very few years it was a self-supporting congregation and Mr. D. C. Haverstick made this possible by his personal effort in bringing people into the Sunday School and the Church.

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ready mentioned, he was a Good Templar, a member of the Linnean Society, the Historical Society, and a Trustee of the A. Herr Smith Library Association. Truly his was a busy life. He rejoiced in work and he has heard the message, "Well done, good and faithful servant!"

MRS. ANNIE ELIZ. EMSWILLER

Mrs. Annie Elizabeth (Draper) Emswiller was born Oct. 4, 1848, in Washington County, near Clear Spring, Md. Early in life she joined St. Paul's Church located in that community, the Rev. W. Goodrich confirming her. She was the daughter of James and Marie Draper. On her 18th birthday, Oct. 4, 1866, she was happily married to Theophilus Emswiller, of Edinburg, Va. Her husband preceded her to the spirit world about 7 years ago. To this union 5 children were born. The middle child died in infancy. Those living are: Thomas Henry Emswiller, Quicksbury, Va.; Mrs. Emma Virginia Carpenter, Lititz, Pa.; Mrs. Laura Louise Hite, with whom she spent her last years, Edinburg, Va., and Mrs. Cora Alice Millinger, Lancaster, Pa.; 10 grandchildren and a number of great-grandchildren also survive.

Soon after being married and moving into Virginia, Mrs. Emswiller moved her Church membership to St. Paul's Church, Edinburg, Va., and later after the family purchased a farm she transferred her letter to St. John's Church (Hamburg), where she remained a true and faithful member till God called her home on Saturday, Mar. 8, at the age of 81 years, 5 months and 4 days. Funeral services were held on Monday, Mar. 10, at 2 P. M. at the home of Mr. and Mrs. C. E. Hite, followed with a sermon at St. John's Church by Rev. O. B. Michael, pastor, before a large concourse of people. "Blessed are they who die in the Lord."

THE REV. WILLIAM ALBERT GONSER

Rev. William Albert Gonser died at his home, 712 Pine Street, Kulpmont, Pa., on Friday, Jan. 31, after an illness of 12 days. He was the son of William and Mary (Asire) Gonser and was born in Holmes County, Ohio, May 23, 1855. His age was 74 years, 8 months, 8 days.

Due to the death of his father, who was killed in the Battle of the Wilderness during the Civil War, the son was compelled to work on a farm in order to earn a livelihood at the tender age of 13. But he was studiously inclined and under the direction of his pastor improved his spare time by reading and study and later entered the high school at Millersburg, from which he graduated in due course of time. Then he engaged in teaching for six years, after which he continued his studies in the normal school at Valparaiso, Ind. Later he graduated from Heidelberg College and Theological Seminary at Tiffin, Ohio. He was licensed to preach the Gospel in 1881 and received a call to the pastorate of a charge at West Salem, Ohio, where he was ordained and installed the same year.

Rev. Mr. Gonser served the West Salem Charge 7 years, after which he accepted a call to the Robertsville Reformed Church at East Canton, Ohio, where he remained 3½ years. From East Canton he removed to Myerstown, Pa. He served the Myers-town congregation 5½ years and then accepted the challenge to become pastor of Grace Church at Mt. Carmel, Pa. Grace congregation was a mission at that time. The work in this charge proved to be the outstanding achievement of his life as a minister. He began the work here in August, 1897, and continued until October, 1929. During this time the congregation grew from a weak mission to a good sized self-supporting congregation. The very modest Church building which was there when he became pastor was replaced with a fine modern Church and parsonage adjoining.

On retiring from the Mt. Carmel field, Rev. Mr. Gonser was still anxious to preach, and so he was assigned to continue as supply of Hope congregation at Excelsior, Pa., and of Faith chapel at Ranshaw, nearby. He was happy in carrying on this supply work and was ambitious to round out fifty years of active service in the ministry. This, in the providence of God, was not so to be. When God's call came he bowed submissively and entered upon the rest that remains for the people of God. He was in the active service nearly 49 years, and a member of East Susquehanna Classis for a period of 33 years.

He was beloved by his brethren in Classis and was honored with many positions of honor and trust in the Classis in which he labored so long and efficiently. He was a delegate to General Synod at Indianapolis last year.

Mr. Gonser was married twice. His first wife was Miss Susie Uhl, of Millersburg, Ohio. From this union were born 3 children: Noble P. Gonser, of Laton, Cal.; Mrs. William Reidinger, of Mt. Airy, Phila.; and Ethel Gonser, of Cleveland, O. The mother of these children died during the pastorate at Myerstown. Shortly after his removal to Mt. Carmel, Mr. Gonser married Miss Elizabeth C. Lehman, of Myerstown. From this marriage one daughter, Mrs. Maurice A. Raymond, survives. Mrs. Raymond is now touring Mexico in her capacity as brilliant harpist and entertainer.

Brief funeral services were held at his late home in Kulpmont on Feb. 5, Revs. C. B. Schneider, D.D., Elias S. Noll and student Lee Gable taking part. The remains were then conveyed to Grace Church, where further services were held as follows: 19th Psalm responsively; I Cor. 15: 40-58, read by Rev. O. D. Lerch; prayer, Rev. Mr. Lerch; sermon, Rev. Frank Hiack,

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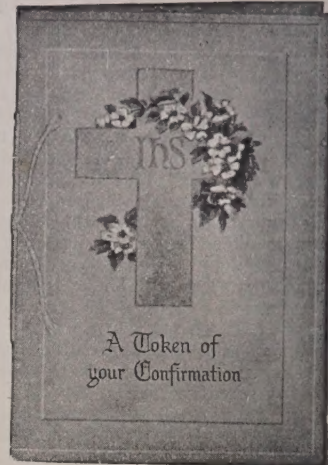
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of Butler, Pa.; sermon, Rev. C. B. Schneider, D.D.; solo, "Jesus Lover of My Soul," Mr. Marlin Shawda; prayer and benediction, Rev. W. M. Hoover. After the large concourse of members and friends had taken a tearful last look at the remains they were entrained and taken to Millersburg, O., where on the following day in the afternoon they were sacredly laid to rest with Revs. Hiack and Noll in charge of the services.

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One of the outstanding triumphs of his

later ministry was the fact that three young men from his charge were preparing for the Christian ministry at the same time. One of these, Rev. Frank Hiack, who preached the funeral sermon, was graduated from Central Seminary and is now pastor of the Reformed Church at Butler, Pa.; another, Mr. Norman J. De Chant, is a student at the Mission House; and the third is Mr. Lee Gable, who studies at the Seminary at Lancaster.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia!"

—C. B. S.